The Christian Century

A Journal of Religion

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A Paradoxical Rabbi
By Louis Minsky

A Community Basis for Religion
By Joseph Ernest McAfee

Yardsticks in the Tennessee Valley
By Paul Hutchinson

Portrait of a Politician
The Christian Church
Editorials

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In This Issue

JOSEPH ERNEST MCAFEE has had a long and trail-breaking career as a leader in Protestant home mission work of many kinds. For a time Dr. McAfee was a secretary of what is now the Presbyterian board of national missions. Later he served as secretary of the American missionary association, a body mainly Congregational in character. Still later he became associated with Dr. John Haynes Holmes as "community counselor" of the Community church of New York city. He has written many articles for The Christian Century; almost all of them have provided material for widespread debate. The present article will prove no exception. In it Dr. McAfee carries the current discussion of a forward program for church action in 1935-1938 into a new field. Dr. McAfee's home is in Summit, N. J.

LOUIS MINSKY is the American correspondent of the Jewish Chronicle of London, and other Jewish periodicals published in the British isles. A frequent contributor to The Christian Century and other magazines, Mr. Minsky has the advantage of writing on topics connected with American Jewry from the standpoint of one who is himself a member of the American Jewish community but who observes that community primarily to interpret it to an overseas constituency. His present sketch of Rabbi Wise has been written in connection with the sixtieth birthday of that leader whom the whole American religious world has delighted to honor.

Coming

A discussion of the future of home missions by Dr. Arthur E. Holt of the Chicago theological seminary, entitled, "A Moral Equivalent for Home Missions."

The CHRISTIAN CENTURY

April 18, 1934

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Calendar of Coming Events

Apr. 19. Eastern Swedish Methodist Episcopal conference, Worcester, Mass.
Apr. 19. Philadelphia federation of churches, 25th anniversary dinner.
Apr. 20-May 1. General conference opens, Methodist Episcopal church, south, Jackson, Miss.
Apr. 22. Non-sectarian Anti-Nazi league to champion human rights; concert, Carnegie hall, New York city.
Apr. 22. Pioneer Youth conference, 69 Bank street, New York city.
Apr. 23-25. Joint annual meeting of the Kansas council of churches and council of Christian education, with convocation of ministers, Ottawa, Kan.
Apr. 23-25. Annual convention, Religious Education association, Nashville, Tenn.
Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.
Apr. 25. New Hampshire Methodist Episcopal conference, Manchester, N. H.
Apr. 26-28. Ministerial convention, Manhattan, Kan.
Apr. 26-29. Central West Methodist Episcopal annual conference, Scott American Methodist Episcopal church, Denver, Colo.
Apr. 29-May 2. Philadelphia area, Jason Lee centennial-celebration, Methodist.
Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.
Apr. 30-May 2. Fifth missionary education institute, First Baptist church, Indianapolis.
Apr. 30-May 2. Indianapolis missionary educational institute, interdenominational, First Baptist church, Indianapolis.
Apr. 30-May 2. Ministerial convention, Stockton, Kan.
May 1, 2. Women's American Baptist home and foreign missions society, Cambridge, Mass.
May 2. Annual meeting Indianapolis church federation, Indianapolis.
May 2. Announcement of results of poll of Protestant ministers on war, to be made by Kirby Page, New York city.
May 2-6. Annual Evangelical conference, Huntington, Ind.
May 2-8. National Y.W.C.A. biennial convention, Benjamin Franklin hotel, Philadelphia.
May 3. Pioneer Youth tenth anniversary dinner, Town Hall club, 123 W. 43rd Street, New York city.
May 3-5. Ministerial convention, Hutchinson, Kan.
May 7. Massachusetts interdenominational federation of women's church societies, Boston.
May 7. Meetings in local communities to give publicity to poll of Protestant ministers on war.
May 7, 8. Church conference against war, Broadway Tabernacle, New York city.
May 7, 8. Chicago Baptist association annual meeting, First Baptist church, Evanston, Ill.
May 9. Maine Methodist Episcopal conference, Portland, Me.
May 12-14. Indiana council of religious education, South Bend, Ind.
May 14. Colorado religious drama tournament, Barnes college, Denver.
May 14. Southern Baptist convention, Fort Worth, Texas.
May 14-16. Annual state conference, Disciples of Christ, Crawfordsville, Ind.
May 22-24. Indiana synod, United Lutheran church, Indianapolis.
May 24-30. General assembly, Southern Presbyterian church, Montreat, N. C.
June 8. Conference on modern religious movements, Keuka college, N. Y.

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EDITORIAL

THE COUNTRY now knows the facts out of which a revolution scare has been manufactured. Dr. William A. Wirt attended a dinner party in Washington—always a perilous proceeding. At the party there were six other persons, three of them women holding subordinate technical positions in government departments, one of the men a subeditor of the Survey now serving on the textile labor board, another an architect now advising the PWA, and the third the Washington correspondent of the Tass (the Russian) news service. The six deny most of the things Dr. Wirt alleges were said at the dinner, and agree only that Dr. Wirt—who believes that the salvation of the country depends on dollar devaluation—talked and talked and talked. But taking Dr. Wirt's own account at face value, he alleges that one of the women declared that Dr. Tugwell (O fearful name!) had expressed doubt whether "economic planning" could succeed under capitalism, and that the correspondent of the Russian news agency had drawn the now-famed parallel between the rôle being played today by President Roosevelt and that played in 1917 by Kerensky. Moreover, Dr. Wirt knew of a man in Chicago who was sure that revolutionary sentiments had been expressed by six other administration members, including that party war-horse, Speaker Rainey. And that was Dr. Wirt's "evidence" that the brain trust is plotting to betray the President and the nation!

Dr. Wirt Discloses His Revolution

Millions for War Drill While Teachers Starve

CONDITIONS in the schools of the nation have reached such a crisis that a national conference was held in Columbus, Ohio, last week in an effort to arouse the public to the necessity of speedy and drastic action. Thousands of schools have been put on a shortened schedule, or closed entirely. Teachers everywhere have had their salaries cut, or are going almost without pay. Courses are being thrown out right and left. In such a city as Chicago an entire division of the educational system—the junior high schools—has been abandoned. The story of public education as it comes from every part of the country is one of retrenchment, reduction and retreat. In everything, that is, except in training schoolboys to kill! There the greatest increase in appropriations in years is contemplated. The recent vote of the senate would increase the appropriations proposed by the house for the R.O.T.C. by $1,358,760, and for the summer C.M.T.C. by $1,700,000. This is calculated to add 85 to the number of officers' training corps in junior high schools; 22 to the number in senior colleges, and to increase the number of summer cadets from 14,000 to 37,500. Of all the activities of the army, those of the R.O.T.C. and the summer camps have been most severely criticized by army men themselves. It has been charged over and over again, by competent army critics, that these schoolboy drill corps are worth next to nothing for the purpose for which they are supposed to exist, namely, the preparation of competent commanders for troops in battle. Leaving that question aside, however, for the technical experts to argue over, there still remains an issue of public policy in these appropriations which should arouse protest throughout the nation. This spectacle of expanding the facilities for military drill while contracting every other feature of the national educational program is nothing less than scandalous.

The Catholic Church And the Movies

ALTHOUGH no official announcement has come as yet from the hierarchy, it is clear that the Roman Catholic church in this country is about to go into action against the movies as at present produced. An entirely new tone has come into Catholic comments on the industry, and from every part of the nation there are reports of actions taken by individual priests and bishops which are designed to keep faithful members of the church outside the movie houses. Here, for example, are a few sentences from a letter by the Most Rev. James E. Cassidy, apostolic administrator of the diocese of Fall River, Massachusetts, which was read in all churches in that diocese: "If these doors of degradation [it is the doors of motion picture theaters he has

in mind] are to be shut, then hear ye well and heed! They must be shut from the outside; they will never be locked from the inside while the nickels and the dimes and the quarters and the halves continue to roll in from the outside. Don't depend on the 'Hays morality code.' It is as dead as the morality of the movie. . . . Don't depend on the aroused conscience of the producer—you cannot expect men who have within themselves no appreciation of decency or cleanliness to show decency or wholesomeness in what they produce for others." Similar words have appeared in the lenten messages of numbers of bishops, and the Catholic press is printing much that is equally pointed. All this is important because Catholics have been slow in coming to the conclusion that there was no hope for improving the movies by the Hays method of "self-reform." Catholic women's societies, in particular, have long favored a policy of cooperation with the Hays office. But the clergy are now convinced that the only thing which will have any actual effect on Hollywood is a noticeable decline of Catholic custom at the box office, and it looks as though it would be only a matter of weeks before that weapon is employed.

The Armament Makers Thank God

THE Book-of-the-Month club has rendered an important service to peace by choosing as its May selection "Merchants of Death," a study of the munitions industry by H. C. Engelbrecht and F. C. Hanighen. The book is to be published by Dodd, Mead & Company. In the meantime, it is to be hoped that the portion of the American public which is awakening to the part being played by armament-makers in keeping the world at a fighting pitch will not have overlooked the newspaper reports of the recent annual meetings of the two chief British armament concerns, held during Holy week. Mr. Shillito elsewhere refers to the meeting of the shareholders of Vickers, Ltd., but he fails to mention the spirit of piety which permeated the meeting of the other great English armament firm, Hadfields, Ltd., when, after assuring the stockholders that a projectile had now been perfected which "removes the last outstanding difficulty of attack against armor under modern conditions," Sir Robert Hadfield commented, "We are indeed devoutly thankful for present mercies, but I may add that for what I hope we are about to receive, may the Lord make us truly thankful." Then, lest the words be misunderstood, Sir Robert added, "I say this in no irreverent spirit." Sir Robert's expectation of greater divine mercies to come probably had to do with the financial report which he presented. This, while showing a profit above that for the previous year, did not warrant a resumption of dividends. But the perfection of the projectile which, in tests, has pierced thick armor plate at an impact velocity of from 45,000 to 50,000 foot tons, removing 735 pounds of highly hardened steel, and still having velocity enough left to carry it nine miles farther, should be enough to insure that the present year's Hadfields' profits will rival Vickers'. At the Vickers' meeting, incidentally, Sir Herbert Lawrence, chairman of the company, when faced with a definite demand from a stockholder to give assurance that Vickers' weapons are not being sold to rearm Germany and Austria, answered that he could not do so.

Political Pressure Influences Religious Alignments

IN Austria, according to reports in the Roman Catholic press, "tens of thousands of fallen-aways are returning to the church" since the government's violent suppression of socialism. Austrian socialism had an anti-clerical coloring. It restricted religious instruction in the public schools, organized children's welfare agencies independent of the church, and put on secular patriotic ceremonials to rival the splendor of Corpus Christi processions and other ecclesiastical spectacles —all of which is counted as "inciting the people to apostasy." Besides, it is very likely true that economic and social pressure was employed to detach the working classes as much as possible from the church and to free them from their sense of dependence upon it. With the banning of socialism, the pressure is all in the other direction. The reports of thousands of "converts," like the reports of the former apostasy, must be read in the light of the political conditions. There is little evidence that religious conviction has much to do with it in either case. Similar pressure toward the Catholic church may be seen in the report that six hundred German Protestant pastors have addressed the pope to learn on what terms they may lead their flocks into the fold of the faithful in order to gain a powerful ally in their resistance to domination of the state over religion. They ought to know the terms without asking. The one essential is "submission to Rome." If they think that is an easier yoke than submission to a state-made reichsbishop, for those who do not really believe in the right of either to rule the church, they have read history to little purpose. But it is at least a frantic gesture which gives some measure of their desperate determination not to allow the church to be submerged under political control. As in the Roman empire long ago, the ruthlessness of an autocratic state breeds submission to an autocratic church erected in opposition to it.

German Church and State Will Compromise

AS an international organization with highly centralized control and a long tradition of resistance to governmental control, the Roman Catholic church is obviously in a strategic position to make a more effective fight against nazification than German Protestantism can make. The German evangelical pastors can do little more than maintain their faith and stand ready to be thrown to the lions. Viewed in the long perspective, this is the most uncrushable kind of opposition, and evidence is not lacking that thousands have the courage necessary to maintain it. The Catholic church cannot only resist but it can make a tremendous amount of

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trouble for the government while it is doing it, and the government is perfectly well aware of that fact. Old men can still remember the *kulturkampf*, and the record of it is too recent for its lesson to be ignored. Besides, Hitler is a Catholic, as Bismarck was not. He may do many things that the church will not like, as Catholic rulers in the past have done; he may attempt to nationalize it and utilize it as an instrument for strengthening his own position; but he is not going to step on it. He knows that it is too prickly to be stepped on with impunity. The threat to annihilate the Catholic press and the interference with the activities of the Catholic youth organizations are parts of the total effort to bring the cultural life of the nation and the agencies of opinion and education so far as possible under the direct control of the state. But the presence of von Papen in Rome for conference with the pope looks toward the possibility of a new concordat defining the relations of church and state in terms reasonably satisfactory to both. Such an agreement would necessarily be a compromise, for Rome knows how to compromise—not on doctrine, of course, but on matters of policy. In the long run there will probably be compromise between the government and the Protestant churches also.

The Cotton Bill: A Significant Shift in the New Deal

WHILE the senate and house conferees argue over the provisions to be included in the Bankhead cotton control bill which will finally be enacted, it is worth while looking at the underlying significance of this measure. The bill sponsored by the Bankhead brothers in congress has one purpose—to put a definite limit on the amount of cotton to be grown in this country, and to enforce that limit by law. Unless the bill is sabotaged by such exemption clauses as the senate added when it first acted on it, it will put a quota for cotton on every state, every county, every cotton farmer in the industry, and if that quota is exceeded it will call on the power of the government to step in and punish the offender. Many members of congress, pointing this out, have denounced the bill as a final abandonment of individual liberty and a definite embracing of a system of state socialism. Some of them did this while voting for the bill! But the importance of the cotton control measure does not lie primarily in its provisions. Its importance lies in the public demand which is forcing its enactment. The Bankhead bill did not originate with the administration. It has been accepted by Mr. Roosevelt and by Mr. Wallace with openly expressed misgivings, and only after a questionnaire distributed throughout the south showed that cotton growers were overwhelmingly back of the demand for such a bill. In other words, it is the producers themselves who demand legally enforced production quotas. And that is to say that with reference to this basic and internationally important industry, the men within it acknowledge that the idea of self-regulation is an illusion and that any measure of planning which involves output limitation also requires government control and enforcement. It is this conclusion reached by the cotton farmers themselves that has most bearing on the efforts to establish planning in other parts of the new deal.

Lotteries for Sweet Charity's Sake

IT IS a clever scheme that has been devised for the establishment of a lottery in New York without using the word "lottery." As described in the bill which has been introduced at Albany, the lottery company is to be the "municipal supplemental relief corporation." The members of the board of estimate are to be trustees. "Membership certificates" (lottery tickets) are to be sold. The names of the officers "shall be drawn in the same manner as jurors are drawn from among the members" (the drawings). The officers "shall receive such compensation as such trustees shall fix" (prizes). The officers shall hold office for not less than one month. What it amounts to, of course, is nothing more or less than a lottery conducted by public officials, without private profit, for the support of welfare and relief work. No function or business for the corporation is even remotely suggested other than that of contributing part of the proceeds from the sale of membership certificates to relief and welfare agencies. The promoters are said to "hope that the courts will take a liberal view of the measure." Their optimism is extraordinary if they can indulge the hope that judges with any intelligence and any self-respect can be induced to countenance a lottery under this transparent disguise. It is true that it is not so many years, as history goes, since raising money for good causes by lotteries was considered perfectly unobjectionable. Churches, colleges, charities and public building enterprises were the beneficiaries of lotteries. That was when slavery and dueling were also in good repute. Something has happened in the public mind since then. We have a great deal yet to learn about both ethics and economics, but one thing that we have learned is that lotteries are ethically demoralizing and that they are a very expensive way to make money. It is also true that there has been a recent revival of the spirit and practice of gambling; otherwise it would scarcely have been possible for a congressman to introduce a bill, as one did the other day, for the establishment of a federal lottery (without disguise in this case) for the benefit of the veterans. But there is no reason to doubt that public sentiment is still sound enough to put both of these measures where they belong—in the waste basket.

Brotherhood Day, Sunday, April 29

BROTHERHOOD DAY has been set for April 29 by the National Conference of Jews and Christians, including both Catholics and Protestants. Dr. Cadman, who heads the conference, made the announcement. The declared purpose is to promote mutual understanding and good will, to banish mutual suspicion, and to "unite in a joint constructive campaign to further the interests of our country, socially, civic-

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ally, economically and in every other way." All thoughts of propaganda and proselytism are to be laid aside and the emphasis is to be placed upon "the moral obligations of the essential teachings of the three great religious groups in America." This is excellent. It deserves hearty support. The important thing is that the observance of the day and the preparations for it and the follow-up after it be kept on this level. A warning against allowing this movement to become the means of promoting something quite different from its announced purpose is suggested by an examination of the literature sent out in the interest of Brotherhood day. Accompanying the official announcement is a select list of books dealing with the three groups, each list selected by a representative of the group with which it deals. The Jewish and Protestant lists contain no title designed to proselyte from other groups, The Catholic list consists entirely of books written in the interest of Catholic propaganda. Nine of them are biographies or autobiographies of converts. A former Congregationalist tells why he left the evangelical faith for Roman Catholicism. A former Anglican tells why he abandoned Anglicanism for Rome. A "converted Jew" tells why he forsook Judaism to become a Roman Catholic. And so on. And so on. Every one is a volume of controversial theology. Such books have their interest and value, as do books reciting the reasons for conversions in the other direction. But they contribute nothing toward realizing the advertised purposes of this day. Brotherhood day will be an excellent thing, provided it is used in good faith for the purpose announced and not as an occasion for proselytism.

Dr. Magill Should Resign

MISUNDERSTANDING, to put it mildly, is certain to result from the effort of Dr. Hugh S. Magill, general secretary of the International council of religious education, to function also as president of the American federation of utility investors, both organizations having an identical address in Chicago. The federation of utility investors states as one of its main purposes its determination "to request the administration to discontinue all future construction of hydro-electric projects in competition with private industries, and all future loans to municipalities for duplicating existing privately owned utilities." Dr. Magill, as an individual, has a perfect right to hold any views he pleases on the controversial issue of ownership and operation of public utilities. But Dr. Magill, as the directing officer of the Protestant religious education forces of the United States, cannot take any such part in the campaign to head off public ownership without introducing intolerable confusion into the public mind. That this confusion is not only being introduced, but is being deliberately enlarged, is shown by newspaper publicity regarding the federation which emphasizes its "wide backing among church elements" and the importance of Dr. Magill's position as general secretary of the International council. And the confusion is increased rather than lessened by the announcement that the salary which Dr. Magill receives for fighting government ownership is being used to reduce the salary he receives from the council—the budget of this interdenominational church body thus being put under obligation to an organization avowedly interested in the preservation of one important part of the economic status quo. If Dr. Magill does not himself perceive the embarrassment to the churches in his dual employment then the board of directors of the International council and denominational executives of church school boards should lose no time in pointing it out to him. One position or the other he should resign—and instantly!

The Christian Church

IT IS doubtful if the Christian church is aware of its unique position among the religions of mankind and among the social institutions of western civilization. Two distinguishing facts characterize it. The first is the fact that there is no church except in Christianity. Buddhism has no church. Hinduism has no church. Shintoism has no church. Islam has no church. These religions have temples, monasteries, priesthoods, orders, schools, but no church, no elect community of the faithful existing as a distinct social institution side by side with other social institutions.

Judaism is not a genuine exception. It is true that the germ of the church idea existed in Judaism. And it is true that Judaism in Christian lands takes on a form similar in many respects to the church; but this is not an expression of the genius of Judaism, but an adaptation within an alien culture. The germ of the church idea was the Jewish conception of the nation as God's peculiar people. In Christianity, this conception was transferred to the church which became the "new Israel"—a non-national, super-racial, universal body existing in society and functioning in the social process for divine ends. The fact that of all the world's religions Christianity alone has created a church carries profound and far-reaching implications which no philosophical interpreter of the Christian religion has yet developed.

The second mark which distinguishes the Christian church is the fact that among social institutions it is the only one which in theory absolutely, and in practice in a high degree, transcends the egoism of its members. Dr. Niebuhr has recently arrested our attention by his antithesis of moral man and immoral society. Morality cannot apply to human societies, he affirms, but only to the human individual. Social organizations are bound to act in the line of their own interest and the interest of their members; to appeal to them to do otherwise is fatuous, according to this thesis. There can be no such thing as a Christian state, or a Christian labor union or a Christian family. These groups are all expressions of human egoism, and as such come under the "law of nature" with which the law of love is in perpetual conflict.

Allowing for a certain degree of truth in this doctrine, the explanation advanced by Dr. Niebuhr is

surely unsound. He is not content to point out as a fact that many of our forms of social organization are expressions of egoistic interest, but he argues that it *must* be so. Mr. Niebuhr's proof of this necessity is unconvincing, but it is unnecessary to argue the point. The actual existence of the Christian church breaks the point of his argument. If social organization is inescapably egoistic and therefore unamenable to the law of love, the Christian church would have been historically impossible. Its existence for nineteen centuries is proof that moral character and ethical responsibility may be applied to societies as well as individuals.

Whether a given social organization will be amenable to moral law depends upon what it is organized *for*. The state as historically and generally conceived exists for the material interests of its citizens. So long as that concept pervades the national consciousness it is well to concede that the state will not act upon an unselfish principle. But societies can be created on the basis of unselfish as well as selfish interest. Such groups function, as a rule, with less admixture of selfish motivation than do the individuals who compose them.

This is preeminently true of the Christian church, whose existence is an expression of the purest and highest form of unselfish love found anywhere in human civilization. This is not to say that the church actually achieves its unselfish ideal, but it could be truthfully affirmed that the church as a society lives on a higher level of morality than do the individuals who compose it. The ideals of the church are so publicly professed that it cannot keep its own violation of them secret. Its most characteristic activity is the proclamation of ideals —that is what it is organized *for*—and it therefore rests under a more rigorous constraint to act righteously than does the individual. In the case of the Christian church the antithesis is not between moral man and immoral society but between a moral society and immoral man.

These two aspects of the church's uniqueness—a unique feature of Christianity as compared with other religions, and unique when compared with other social institutions—have a direct bearing on the social gospel in our time. The presence of the church uniquely in Christianity, and from the beginning of Christianity, and everywhere that Christianity has gone, would seem to suggest that the church belongs to the essential genius of Christianity. It is popular nowadays to decry the church, and to set Christianity over against churchianity. Many feel that the Christian faith would function in society more effectively if it were not for the church, and there are voices lifted in high places insisting that the missionary enterprise should abandon the program of establishing the church in non-Christian lands and be content with proclaiming Christianity as a spiritual principle, leaving it to find embodiment in the indigenous forms of social organization.

But such sentiments and counsels ignore reality. Whatever be one's judgment of the church's faults, weaknesses and backslidings—and there is much justification for the popular disfavor in which the church is regarded—the fact remains that Christianity is bound up with the church and the church is integral to Christianity. It is quite impossible to imagine Christianity without a church, for the native concept and impulse of the Christian faith require for their fulfilment—yes, and for their existence—just such a body and such an instrumentality. This is because Christianity is nothing less than a civilization, and in order to realize itself as such it sets up in the world a community after its own genius, a community which is not of the world but which undertakes to fashion the world increasingly after the ideals prevailing in its own fellowship.

This description of the church will seem highly idealized to those who look at the church of today. Leaving Roman Catholicism on one side as requiring too much qualification to be considered in this connection, we have nothing which answers to that description. Our modern church for all our "progress" is farther from the New Testament ideal than was the church of New Testament times. What church among us thinks of itself as in the world but not of the world? What church among us looks upon the *world* as the subject of redemption? What church clearly conceives of itself as possessing a sovereignty that is supreme over every sovereignty of the world? Over the sovereignty of the state? Over the sovereignty of a pagan economic system? Yet these were the most central insights of the early church. Their citizenship was in heaven. Their lives were fashioned under the ideal of conformity with the standards of their own fellowship, and by the same token they were nonconformists in relation to the prevailing social and political standards.

For two hundred years the Christian church was, in principle, an ascetic institution. It stood apart. True, it was partially sustained in this attitude by the illusory hope of the near return of the Messiah, but the fading of that hope did not touch the concept of the church's spiritual autonomy. The great compromise with the world, wrought out under the patronage of Constantine, was not a surrender of the principle of autonomy but a yielding to the temptation to assert and maintain its autonomy by political and secular means.

The effects of that chapter in Christian history remain with us to this day. The Reformation was an abandonment not only of the political and secular means which the church had wielded for a thousand years but an abandonment of the principle of autonomy itself. Today we have a church which is so subservient to the state and to the existing forms of pagan society that its leaders will be scandalized at the suggestion of any other relationship.

It is late in the day—but, thank God, not too late!—to lay before the Christian church a new pattern for its character and function, a pattern which is, in principle, the church of the New Testament itself. For many, for us all, it will be difficult to visualize any other kind of Christian institution than that which we now have. The Protestant church has for so long basked in the sunshine of capitalism; it has for so long served as a private chaplain to the secular state, blessing the state's wars, its imperialism, its nationalistic egoism; it has for so long courted and flattered the rich upon whom its extravagant institutional developments have depended; it has for so long enjoyed the proud re-

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spectability and security which come from its uncriticized relation to the independent bourgeois classes; it has for so long been building up its own elaborate economy of property and institutions upon the basis of the capitalistic system; and above all, it has so long accustomed its mind to the acceptance of an ethical philosophy which sets up the acquisitive desires of the "economic man" as the very dynamic of human society and which regards the field of competitive economic effort as the chief realm in which the virtues of character are to be won—it has for so long adjusted itself comfortably to "this world" that only a spiritual revolution can bring to birth a new church disentangled and detached from the secular order.

But the times call for such a church—a church which asserts against nationalism, against capitalism, against imperialism, against every form of pseudo-patriotism, the sovereignty of its own inner spiritual control and the right of its Sovereign to govern the whole world. Against every other form of totalitarianism the church must learn to speak the language of the totalitarianism of Christ's authority, whose reign must embrace all the kingdoms of this world. To do this will require many and vast renunciations. But it is only a church which will make these renunciations that is competent to keep Christianity alive and to make it potent in solving the great problems which have brought confusion to our generation.

Portrait of a Politician

THE ninth district of Illinois has sent to congress, since 1913, a Chicago lawyer named Fred A. Britten. Mr. Britten specializes in advocating a big navy. Seniority has now brought him to the place where, when the republicans are in control of the house, he is the chairman of the committee on naval affairs. Under democratic control, as at present, he is forced to content himself with being merely the principal propagandist for naval expansion. As congressman he is known principally to his home district for his services in bringing the army-navy football game of 1926 to Chicago; as partner in a real estate promotion scheme at Montauk Point, Long Island, he has been accused of using the Atlantic fleet to advertise that neighborhood; to the country at large he is known, if at all, as a leather-lunged champion of preparedness, chiefly naval.

On January 30, 1934, Mr. Britten delivered an attack on the Federal council of churches on the floor of the house of representatives. Out of that attack, which teemed with misstatements, a correspondence has grown which gives about as perfect an example of self-portraiture on the part of a certain type of blatant politician as could be desired. Secure in his knowledge of the privileged character of statements made in congress, it is now clear that Mr. Britten not only made wild accusations against the leading Protestant church body without having taken the trouble to look up the sources for his charges, but that when the indisputable facts were placed before him he disdained any effort to right the wrong he had done. Relevant portions of the correspondence from the Federal council, and Mr. Britten's letters in full, follow:

February 7, 1934.

The Honorable Fred A. Britten,
The House Office Building,
Washington, D. C.

DEAR SIR:

Permit me to call your attention to certain misstatements in your speech of January 30, 1934, as printed in the Congressional Record.

1. You said, "Some 18 or 20 years ago we investigated their council of churches." If you mean that the Federal council of churches was made the subject of investigation by some authorized committee of the house of representatives, the reply is that the Federal council of churches has never been investigated by either the senate or the house. On certain occasions, a few excited individuals talked about having it done but nothing ever came of it. Preliminary private inquiry doubtless showed that there was no ground whatever for an "investigation." . . .

2. The National council for prevention of war was not in existence at the time to which you refer. It came into existence about eight years later.

3. The Federal council of churches is not an "offshoot of the Carnegie foundation," as Mr. McFadden said, and you agreed. The two organizations are not, and never have been, interrelated in any way whatsoever. . . .

4. The meetings of the Federal council of churches or of its executive committee are never "held in some private room or in a hotel or in an office some place where three or four of these directors determine that congress should be importuned to block certain legislation." The meetings of the executive committee, attended by 30 to 50 members, are held in the "Directors Room" at the national headquarters of the council in New York. . . .

5. No document or resolution of the Federal council states or even implies that "Your little Christian church back home has taken part in the deliberation of which you are being informed." The Federal council is a federation of national denominations, not of local congregations, and the members of the council are named by the governing bodies of these denominations.

6. The Federal council of the churches is not, and never has been, "affiliated" with any of the 5-20 peace associations, as you assert. Of course, a few of its members, deeply interested in the cause of world peace, are connected with one or another of the various peace organizations, but the Federal council has no relations with such organizations. . . .

7. On further reflection you will no doubt regret your effort to besmirch the character of Rev. Walter W. Van Kirk. In sending you that letter conveying the resolution of the executive committee, he was but carrying out its direct order. The resolution was unanimously adopted at a session where some thirty members were present. To say, as you did, that "the chances are that the letter was sent to you and to me with the knowledge of the secretary, Mr. Walter W. Van Kirk, and nobody else," virtually charges him with a perversity of moral character from which even a casual reading of the resolution would have saved you, for the last sentence of the resolution reads: "We request our department of international justice and good will to transmit a statement of our action to the President and to the members of congress."

In conclusion I venture to suggest that those upon whom you have relied for your information have sadly misled you. I hope you will desire to correct in some public and effective way the misinformation which you gave to the house of representatives in your remarks on January 30, 1934.

Respectfully yours,

SIDNEY L. GULICK,
Secretary.

This restrained—one might say over-restrained in view of the provocation—communication from the veteran secretary of the Federal council's department of

international justice and good will drew the following reply:

February 14, 1934.

Mr. Sidney L. Gulick, Secretary,
Federal Council of the Churches of Christ in America,
New York City.

DEAR MR. GULICK:

Replying to your letter of February 7th, would suggest that the investigation of various so-called peace societies before the committee on naval affairs of the house, took place in 1928 and not eighteen or twenty years ago and at that time, Mr. Libby, a Reverend Brown, Dr. Linley Gordon and other officers representing various peace societies came before the committee and they proved to the satisfaction of the committee that their meetings were irregular, that they took upon themselves the question of condemning naval appropriation bills, that invariably only a handful of the "select few" were present, that no formal action of record was taken, but that on the contrary, they merely decided to oppose any and every naval building program in what they termed to be their interest in world peace.

While the peace organizations were not directly affiliated with each other, they were indirectly connected by their interlocking directorates and I believe Doctor Gordon was an executive secretary for several of those organizations and was a director in others. This also applied to Mr. as well as Mrs. William I. Hull of the Swarthmore college, Pennsylvania. I do not recall the other names presented and I have not the time to look it up.

Wherever congressional inquiry was made it was quite evident that these so-called peace societies were hot-beds of pacifism and communism and it is, of course, not necessary for me to tell you that the metropolitan newspapers frequently referred to them as "reds."

The name of the Federal Council of Churches of Christ in America appears among other organizations in this country for the promotion of better international understanding for peace, in a booklet presented to the committee in 1927 by Frederick J. Libby, whose name needs no introduction to you.

Secretaries and so-called executive secretaries who are constantly employed by these organizations whose principal aim is the destruction of our national defense, are either professional pacifists or professional internationalists and have repeatedly been criticized both for themselves as well as for the organization they represent, as a distinct menace to the welfare of our country.

If I have done your secretary, Mr. Van Kirk, an injustice by saying that "the chances are that the letter was sent to you and to me with the knowledge of the secretary, Mr. Walter W. Van Kirk, and nobody else," I am sorry for there was no intention during my extemporaneous remarks to be personal. I was dealing with your so-called peace societies generally.

If you care to give me the information, I would like to know how much money was collected by your association during the past five years. How the money was collected and by and from whom? How the money was expended during those years and to whom?

The last report I have shows an approximate membership in your organization of some 20,000,000 people. I should like to know just how this 20,000,000 is divided among the states of the union and just how you reach them with your pacifist propaganda. How do you know there are 20,000,000? I should be glad to receive any general information you have concerning your organization.

I should like to have a copy of the notice which promoted the session where some thirty of your executive committee were present when the Vinson bill resolution was adopted. Did you have a copy of the Vinson bill before you at this meeting? Would you be good enough to give me the names of the thirty members who were present?

Am I correct in presuming that the executive committee to which your letter refers, is the executive committee of the Federal Council of Churches of Christ in America and that this committee had a meeting (date not given in your letter) requesting your department of international justice and good will to transmit the statement of the executive committee to the President and to the members of congress?

I should like to know just what the principal object of the Federal Council of the Churches of Christ in America is. Is it international or national?

Has its principal endeavors for the past ten years been directed toward international peace programs, American participation in the League of Nations, American participation in the world court and finally in promoting pacifism within the United States?

Has the Federal council of the churches or the department of international justice and good will, or any other affiliate of your Federal council, during the past ten years received contributions from the Carnegie endowment for international peace, or any other so-called Carnegie foundation?

Thanking you in advance for this courtesy, I am,

Yours very cordially,

FRED A. BRITTEN,
M. C.

To this Dr. Samuel M. Cavert, general secretary of the Federal council, replied in a complete—and completely crushing—fashion which can only be reproduced in part:

February 27, 1934.

MY DEAR MR. BRITTEN:

Since your letter of February 14 to Dr. Sidney L. Gulick, secretary of the Federal council's department of international justice and good will, raises questions which have to do, not merely with this department, but with the organization and work of the Federal Council of the Churches of Christ in America as a whole, it seems desirable that I, as the general secretary of the council, should make the reply.

It is nothing less than amazing to me that anyone holding a position of public trust should make as many erroneous and false statements about a recognized national organization as you made in your comments on the floor of congress on January 30. Your letter of February 14 further shows an inexcusable lack of knowledge concerning the Federal council on the part of one who undertakes to discuss it publicly.

For your information concerning the misstatements which you made on the floor of congress I enclose herewith an official statement made by Dr. Albert W. Beaven.

With regard to the questions raised in your letter of February 14, several further comments are in order:

1. Your reference to answers made by Linley Gordon, Rev. A. J. Brown, Mr. Libby and Professor William I. Hull before the committee on naval affairs of the house in 1928 has no relevance whatever to the Federal Council of the Churches of Christ in America. Not one of these four gentlemen is a member of the Federal council or its executive committee or its staff. What they said may or may not have been fairly descriptive of the work of certain peace organizations but had nothing whatever to do with the Federal council of churches. . . .

2. For you to say that in some of your statements you were dealing with "so-called peace societies generally" is quite indefensible, in view of the fact that you mention the Federal council specifically by name and make statements about it which, whatever may or may not be the case with regard to certain peace agencies, are absolutely contrary to the regular practice of the Federal council. That practice, I may add, is officially defined in the constitution of the Federal council which has been ratified by the denominations that compose it, and even the details of procedure defined in the by-laws. . . . Your allegation that decisions of the Federal council are made by a little handful of the selected few, meeting occasionally and without any formal action of decisions, presents a picture of the Federal council's procedure which is wholly false.

3. Your question as to how we know that there are twenty million people related to the Federal council again betrays an inexcusable ignorance. If you will consult any standard reference work, such as the World Almanac, or refer to any American encyclopedia or modern church history, you will find that the Federal Council of the Churches of Christ in America was officially created in 1908 as a federation of national Protestant denominations, for the primary purpose of "furthering cooperation and fellowship among the churches." The twenty-five denominations which are now affiliated with the council have a total communi-

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cant membership of approximately twenty-two millions. These figures can be confirmed by referring to the Federal Census of Religious Bodies for 1926. By a simple process of elementary arithmetic, you can ascertain for yourself the membership of the twenty-five denominations which are listed on this letterhead and which constitute the Federal council.

4. In reply to your request, I enclose herewith a copy of the formal notice from the president of the council which convened the meeting of the executive committee held on January 26, at which the statement concerning naval expansion was adopted. I also enclose a copy of the supplementary notice of the same meeting, which was sent about a fortnight later than the first notice. I also send you a copy of the full minutes of the meeting of the executive committee held on January 26, which included the names of those who were in attendance.

5. In reply to your request as to "what the principal object of the Federal Council of the Churches of Christ in America is," I am glad to send you, under separate cover, a copy of the last quadrennial report of the Federal council, a volume of some 300 pages, on pages 273-277 of which you will find the full text of the constitution of the council, as officially ratified by the constituent denominations, which defines the purposes of the council. . . . In a word, the principal object of the Federal council of churches is to further the spirit and practice of interdenominational cooperation among the churches of America.

6. In response to your question as to whether its principal endeavors for the past ten years have been directed toward international peace programs, I would answer that this is only one aspect of its many-sided program. As you will discover from reading the official report which I have sent you, its departments and committees work in the fields of evangelism, education, social service, race relations, international justice and good will, worship, religious broadcasting, philanthropy and relief, the support of the army and navy chaplains, the maintenance of the union churches on the Canal Zone, and many other forms of cooperative service.

7. Your inquiry concerning the income and expenditures of the council will be answered by your turning to pages 260-274 of the quadrennial report which I have sent you. . . .

8. The expenses of the department of international justice and good will, for the same year, as shown on page 266, were, in round numbers, $35,000. In other words, slightly more than one-tenth of the Federal council's budget is applied to its work in behalf of developing international justice and good will. Almost nine-tenths of the budget go for the other purposes of the council.

9. In response to your final question as to whether the Federal council of churches or its department of international justice and good will has received contributions from the Carnegie endowment for international peace or the Carnegie foundation, I would say that it has never done so. It did for a few years receive small grants from the Church Peace union, which was created by Mr. Carnegie. These grants were never more than an exceedingly small percentage of the Federal council's budget, and since 1927 no contribution has been received from the Church Peace union for the budget of the Federal council. In other words, not one penny of the approximately $300,000 received in 1932 for the Federal council's budget came from any Carnegie source. . . .

If there is any information which you desire which I have not given you to your complete satisfaction, I hope that you will write me further. . . .

May I add that I believe that, as a man of honor, you will feel impelled, upon learning the real facts about the Federal council, to make a public correction of the false statements which you have made about it.

Very truly yours,
SAMUEL MC CREA CAVERT,
General Secretary.

What reply did Mr. Britten make to the justified challenge contained in the last paragraph of Dr. Cavert's letter?

March 12, 1934.

DEAR MR. CAVERT:

As your letter of February 27th is in no sense a reply to my letter of February 14th addressed to Mr. Sidney L. Gulick and as your Mr. Walter W. Van Kirk has recently journeyed to Washington to address the pro-bolshevik Women's International league for peace and freedom on the subject of "pacifism" it would appear that Mr. Gulick and the rest of you are being kept busy, destroying the national defense or aiming to do so.

I fully appreciate the uselessness of carrying on a long-distance correspondence with you, Gulick, Van Kirk, or your friends, Harry F. Ward, or Dorothy Detzer and others of like frame of mind. You have your views and your way of doing things and I have mine.

Very truly yours,
FRED A. BRITTEN.

Dr. Cavert's closing summary will reflect the views of most readers of this exchange:

March 14, 1934.

Hon. Fred A. Britten
House of Representatives of the United States
Washington, D. C.

DEAR SIR:

Am I to understand from your letter of March 12th that, after having made false statements concerning the Federal Council of the Churches of Christ in America upon the floor of congress, and after having had the falseness of the statements pointed out to you, you decline to make any correction of them?

For the sake of the record, and in order that there may be no future misunderstanding as to what were the exact facts in the case, let me summarize the situation:

On January 30th on the floor of congress, in commenting on the Federal Council of the Churches of Christ in America, you made so many erroneous and false statements that the president of the council, Reverend Albert W. Beaven, prepared a statement calling attention to your misstatement of fact. I forwarded this statement to you on February 27th. I assumed that you would probably ask to have this statement of Dr. Beaven's incorporated in the Congressional Record or take some similar step to correct what you said.

On the same day I wrote you a lengthy letter giving a complete reply to the questions which you had asked in your letter of February 14th addressed to Dr. Sidney L. Gulick. After my having replied without reservation to all your questions and having given you documentary evidence concerning the exact nature of the work, personnel and finances of the Federal council, you now say that my letter is "in no sense a reply." The fact is that I have answered with very great care and detail every question which you asked, and I am willing, if desired, to make a sworn affidavit that my replies are correct.

Instead of acknowledging and expressing regret for your misstatements about the council, you resort in your letter of March 12th to allegations about "pacifism," a subject which is wholly irrelevant to the central fact that you have made false statements and have not seen fit to correct them after the facts were brought to your attention.

Very sincerely yours,
SAMUEL MC CREA CAVERT,
General Secretary.

Here, then, is a portrait of the honorable member of congress from Illinois, painted by the honorable member himself. Consider it with care. It is exhibited free. But that is not to say that it has cost the nation which keeps such a man in a place of power nothing!

One Dead

THE pulse of the universe is my breath,
Its stillness my measure of quiet;
If this be the state foolish men call death
I'll tarry, with stars for a diet.

GENNEVA DICKEY WATSON.

Religion on a Community Basis

By Joseph Ernest McAfee

HOW FAR are American communities ready for the new day and the transformed religious life? Who knows? Is it not essential that those directly concerned shall find out?

I would like to make what I consider a timely proposal: Let scores and hundreds of our forward-looking communities diligently and intelligently appraise their own needs, upon their own initiative, not under a new prodding of denominational or other outside promotion, but untrammeled by superimposed tests and standards. This will require common counsels. The procedures may lack glamour. But it will lay the lines for assured progress.

There are numerous devices by which so searching a study can be conducted. None of them is so good as that which will actually work in your particular community. But, by way of illustration, let us suppose that numbers of communities will find it practicable to go about the business after this fashion: Bring together a group of forward-looking, community-minded citizens —both hyphenated adjectives are important—who will face these two questions in order: What are the religious needs of our community? and, after that is thoroughly canvassed, How far can available social equipment be utilized to meet these recognized needs?

What Does the Community Want?

In dealing with the first question, item: What do our citizens actually want in the way of worship? Not, what can they be induced to accept in response to importunate or pathetic appeals on "go-to-church Sundays," but what do their spiritual tastes sincerely call for in social worship? Again, item: What do our people want in the way of preaching? What is their reaction to radio preaching? How many and what kind of preachers would be required to give them locally what they want, feverish propaganda and artificial castigations of conscience being ruled out in getting at the answer? Once more, item: What sort of religious education is required in our community, to round out our educational and our religious program? Are methods commonly employed actually meeting the needs? Is religious education accurately conceived in aim and in substance? Item: How far should the community's social service program be identified with its religious organization? Item: What other needs and activities of the community should be woven into the religious program, and what are the most effective means of charging the community life generally with religious motivation?

The second question, or set of questions, to be faced after the first group of questions have been fully canvassed, will require even more searching common counsel. How much is our present equipment worth in meeting these recognized needs? We must start from where we are if we are to get anywhere. If the denominational order is deeply imbedded in our community consciousness, then there it is, and we must make the most of what we have before we can do better. At the same time, it is certainly not less important to ask, How can we draw into active participation in our common religious life those considerable elements in our citizenship who have found the denominational system intolerable? Manifestly we cannot go on forever offering only this mechanism of religious social expression, when it has been so palpably demonstrated to be inadequate to the community's whole need. Forty per cent of the population are out of the churches, not to add to this host the large percentage only nominally in. Shall we not find out what best to do about this situation? The final question is not, How well satisfied are our churches? but, How healthy and complete is our community religious life?

The Community Mind

Such inquiries become so far-reaching that new emphasis must be laid upon our hyphenated adjectives. Only forward-looking, community-minded citizens are capable of the task. The group may be given any one of a dozen different names. Do not everywhere call it a "Community Council of Religion," but let us call it that here for the sake of having a name to play with. The group may be formed in any one of a dozen different ways. One way not to do it is to have each church appoint official representatives to make up the council. That will kill the project out of hand. These persons will come together as attorneys for their denominational clients, and the same old sad story will be reenacted which has already resulted in shutting out so many eager and religious-minded citizens upon whom futile sectarian squabbles have revoltingly palled.

The object of the proposed inquiry is not to determine which denomination embodies the truth. That quest has given us our present hard-and-fast denominational system. If it leads anywhere we should long ago have arrived. There is no promise in pursuing the old dreary round of doctrinal controversy. Not one of the large ideas already presented in the current series of The Christian Century is capable of application without some kind and degree of community programming. Not one will work in a manner to call forth real enthusiasm if it is pocketed in one particular church, in disregard of the existence and participation of other religious groups in the community. The community mind is absolutely essential in any approach to the problems under consideration, and that had better be recognized first, so as to forestall much floundering in arriving at it last.

Any community that will follow this course may be assured in advance of encouragement from much of the religious press, and from competent religious counselors. But any domineering or fussy interference from outside promoters should be resisted by every alert community. It can scarcely be said too often that each

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community is itself, and must live its own life, if it is worth perpetuating. The discovery that a method or a program has proved successful in some other community may be just the reason why our community, where conditions are different, should not adopt it. There is vast benefit in whetting mind upon mind, testing ideas by learning how they have appealed to others; every alert community will seek information from other communities. But this search will be as often to learn how not to do things, as to learn how to do them. Initiative and originality are crucial means of salvation everywhere, and that cross must often be hardly borne, though it should always be borne joyously.

Ministers as Leaders

Should a minister, or the ministers of the community as a group, lead in this inquiry? By all means, if they are community-minded, if they care more for the spiritual values in the whole than for those merely of their own congregation, if they care more how religion works in the common lives of men and women than how correctly religion is formulated in creeds. If a community has no ministers of this type, or if the dominant influence of the ministers is denominational, it would be better to let the present opportunity go by. For, while the real, bedrock thinking in this case must be done by the laity, it will be possible in but few communities to get past the constituted leadership of organized religion. That is what the leadership has been installed for, to lead. For followers to force progress against the constituted leadership requires a degree of energy and resourcefulness which rarely exists, and which almost invariably exhausts itself to extinction in the effort.

Nor should there be any mistake as to the main issue and objective. This study is an attempt to get at the community's religious needs from the functional rather than the doctrinal point of view. Religious leadership in most communities is trained, and has the mind-set, for the latter rather than the former approach. In consequence, or maybe in parallel, the lay mind has a similar set. There should be no blinking of the fact that the studies proposed call for a new approach to current religious problems. Organized religion is under scrutiny, and is designed for reconstruction. The social values in religion are in focus; they are to be extracted, revitalized, redirected. Personal, individual values are all there, and their social expression is of just as great significance as ever, but they are to be accepted in their fruits, not dug up and displayed and exploited in their roots, through dogmatic expression in church creeds.

Uncover the Realities

Even the time-honored and conventional expressions of religion, in social worship, in preaching, in religious education, as in all other forms, should be reappraised through this new approach. These processes are not ends in and of themselves; they are means to the development of the common spiritual life, and they should be appraised and employed only as they show themselves to be effective means to that end. A group of intelligent citizens who will make this appraisal and clearly record their conclusions will render quite the most useful service which the average American community can just now have rendered it.

Attack Problems Close at Hand

These are days to uncover realities. Times so sadly out of joint call for searching scrutiny of social and spiritual fundamentals. Practically all of the bewildering problems of national and world affairs are to be found in miniature in our communities. Their solution in the large waits far more truly than we think upon their successful handling in the small. For the most part the simpler machinery of neighborliness is working with gratifying and sometimes pathetic success. But even in our smaller communities there is often a breakdown of those agencies which are designed to weld into a genuine brotherhood the whole population. The greed and overreaching of the few, the hard, intolerant self-seeking of minority groups, who are damning so much of world society today, outcrop in the petty devices by which elements and institutions in our communities "get ahead." Not only must the motivations of religion be charged with new vitality, but these motivations must be implemented in a manner which even our intimate community life has not yet effected.

We need to know more. We need to know what will stand the tests of common counseling. We need to be less sure that our formulas will work, and less smug in our assurance that "they" are the wicked or foolish perpetrators of the mischief from which we all suffer. If groups of devoted and resourceful citizens, in this attitude of sincere but determined humility, will approach the present-day religious situation in our American communities, there will ere long emerge such clarity of vision and such confidence in action as will insure to all the benisons of the good life in the good society, and will train up a citizenship for a new world order.

Forgive Our Virtues!

FORGIVE our virtues, Lord; 'tis they
More than our sins that sear the heart,
Till in imperious disdain
We stand from all our kind apart.

Not from the age-old cruelties
That all men openly confess
Has ever flowed such endless woe
As from man's ruthless righteousness.

This solemn-footed arrogance
And vain conceit, this paltry pride
In evanescent sanctions which
The very heart of man belied.

This is the horror of the quest
Wherein God's kingdom we would find;
Not that men sin, but that to save
Their virtues they must damn their kind.

HUGH ROBERT ORR.

A Paradoxical Rabbi

By Louis Minsky

THE sixtieth birthday of Dr. Stephen S. Wise has just been celebrated. Committees of Jews in several cities have noted the occasion with appropriate public celebrations. Christians have joined with their fellow Jewish citizens in uttering tribute to the celebrated rabbi. He has been hailed as a fearless reformer, a fighter for social justice, and a champion of the rights of the Jews.

The fact that Jews of different shades of opinion have united to felicitate Dr. Wise is as much a paradox as is Dr. Wise himself. For the noted reform rabbi has aroused more controversy among the Jews than perhaps any other member of his race. It is a common platitude that while in Gentile eyes Dr. Wise is the leader of the Jews, a group of ten Jews will hold eleven separate opinions as to his exact place in American Israel, to use a phrase of his own.

Fountain of Paradoxes

The nature of Dr. Wise's following among the Jews, for instance, is a paradox of paradoxes. A reform rabbi whose "Free Synogogue" type of Judaism was rejected at first even by the liberal rabbinate, he derives the bulk of his support from the ultra-orthodox, Yiddish-speaking Jews. The reform Jews more or less follow the leadership of a quasi-orthodox Jew, Dr. Cyrus Adler, who is the head of the American Jewish committee, but the orthodox Jews of the old school are inspired by this ultra-liberal reform minister who is a Zionist. Yet some eight years ago, in December, 1925, when Dr. Wise delivered his now famous sermon on "A Jew's View of Jesus," he aroused a storm of protest among the orthodox Jews the like of which has never been seen. The Union of Orthodox Rabbis at a stormy meeting wrathfully demanded Dr. Wise's resignation as chairman of the United Palestine appeal and when the conservative members of the Zionist Organization of America would not accept his resignation when offered, the old-time religionists refused to be pacified and promptly organized a drive of their own. Yet today Dr. Wise is the idol of the orthodox group!

Preaching to Thousands

The personal following of Dr. Wise among the masses of Jews is remarkable. At a time when some preachers are glad to find a few hundred worshipers on the fairest of sabbath mornings, Dr. Wise finds as many as two thousand or more earnest souls who have braved downpour and blizzard to listen to his forensic utterances. To his admirers he is a brilliant orator, a staunch champion of forward-looking Judaism, and a fearless opponent of evil in whatever guise it appears. His supporters consider him the leader of American Jewry.

The very qualities which have endeared Dr. Wise to the masses have, however, alienated many of the intelligent and discerning type of Jews. To such, Dr. Wise has all the earmarks of a demagogue. They see in him a superlative actor. His rich and impressive voice, his fine stage presence, his complete appreciation of dramatic values, lend themselves to a type of oratory which is exceedingly effective in playing upon the emotions of his listeners. They have charged him with frequently hypnotizing himself as well as his audience. In an individual who plays such an important part in fighting for Jewish rights these qualities are felt to be dangerous. The Jewish problem, in particular, requires statesmanship of the first order and cannot be solved by oratory, no matter how effective. Particularly does the intelligent Jew resent Dr. Wise's habit of waving away the opposition by simply damning it thoroughly. While such tactics are effective among the masses, they have succeeded in arousing suspicion among many intelligent Jews.

Those intimately acquainted with Dr. Wise are aware that he cannot brook opposition and is intolerant of criticism. While professing to be a democrat, he often acts in the manner of a dictator. It is conceded that he has absolute sway over the American Jewish congress of which he is honorary president. He is fond of denouncing the American Jewish committee as an autocratic body composed of self-appointed representatives of the Jewish community and, in contrast, he often stresses the democratic makeup of the American Jewish congress. Yet he himself is conceded to be the first and last word in forming the policies of the American Jewish congress.

Prophet of Denunciation

The essential weakness of Dr. Wise, however, has been that he has had but a single formula for solving all problems. Whether it be a campaign against the cocktail or a battle against anti-semitism, his methods are the same. They consist of passionate denunciations of the object to be combatted, denunciations which are often literary masterpieces but not necessarily effective antidotes. Methods which are successful in combatting the cocktail may be extremely dangerous in fighting anti-semitism. Experience has shown, in fact, that passionate denunciations of intolerance may be morally right but are more often than not strategically wrong.

It is on the question of *modus operandi* in combatting anti-semitism that Dr. Wise has been the center of a storm of agitation for many years. He represents a school of thought which believes that Jews must be aggressive in fighting for their rights. The strategy of this group consists in holding mass meetings against anti-semitism, instigating public protests and effecting a continuous stream of publicity emanating from Jewish quarters. The opposing school of thought, exemplified by the American Jewish committee, holds that Christian protests and Christian action are more effective than Jewish action, and that super-aggressiveness

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on the part of the Jew in fighting against anti-semitism, though perhaps morally justified, may have the effect of increasing the prejudice instead of allaying it. In his adherence to the aggressive type of strategy, Dr. Wise has never compromised with Jewish leaders who did not agree with him. He has often disregarded the advice and even the urgent pleas of responsible Jewish leaders not only in this country but in England and other parts of the world, and carried on a program of aggressive denunciation in spite of all protests. Many Jews believe that in this respect Dr. Wise has often done more harm than good to the Jewish cause.

Effective Protesting

On the other hand, there have been occasions when Dr. Wise's policy of denunciation has, as seen by its later results, proved the most effective kind of strategy. Such an instance came at the time of the soviet persecution of Judaism about five years ago. The protests and mass meetings instigated by the American Jewish congress were held at a time when the soviet government was seeking recognition by the United States. By vociferously drawing public attention to the religious persecutions being perpetrated in Russia, the American Jewish congress left the American public in no mood to recognize Russia. In consequence, the soviet government was quick to cease its persecution of Judaism.

But perhaps the most common charge of all which Dr. Wise has had to face since the beginning of his ministry is that of inconsistency. This tendency probably began at the time of the war when he surprised a great number of persons familiar with his pre-war utterances by employing his oratorical gifts in support of what he termed a "holy war." His violent endorsements of the war to end wars frankly shocked those who were acquainted with the fact that he had always been outspokenly opposed to militarism in any form and for any purpose and as far back as 1910 had attacked the Boy Scout movement because of its militaristic features.

When Morris Hillquit was the socialist candidate for mayor of New York during the war, Dr. Wise spoke against him on the ground that he had been strictly neutral even before America had entered the struggle and was therefore a man incapable of recognizing moral values. Further, he went down to the east side and in an address at Jefferson hall asked the Jewish voters not to reelect Representative Meyer London to congress because London had dared to vote against a declaration of war when the matter was before congress. Most people, of course, know that Dr. Wise has now completely renounced his wartime stand and has asserted that he will not participate in any war under any circumstances in the future.

Changes of Attitude

The liquor problem is another question on which Dr. Wise has changed his mind. A militant prohibitionist for a quarter of a century, he announced, when prohibition was repealed recently, that he had been mistaken in his original attitude.

On questions of Jewish import, the inconsistency of Dr. Wise has been more marked. In this country his philosophy has been that of a liberal, even a socialist. Yet at the Zionist congress, he has constantly attacked the labor party in Palestine and opposed the laborite leader, Dr. Chaim Weizmann, and he aligns himself with the Zionist revisionists, who are a sort of Jewish fascist party. Likewise on the question of inaugurating a public boycott against German goods as a result of the nazi oppression of the Jews, Dr. Wise expressed himself to two outstanding Jewish leaders in London as being unalterably opposed to the boycott. On several other occasions he also opposed the boycott in the firmest terms. Yet when he was in Europe and the American Jewish congress at home had decided it could not tarry longer to proclaim a boycott, Dr. Wise capitulated and enthusiastically endorsed the boycott.

Dr. Wise has always justified these inconsistencies by stating that he has had a genuine change of mind. He avers that he is not infallible and that if events have proved him unjustified he is always willing to learn.

Nevertheless, the fact that on these and other occasions he has completely reversed an attitude to which he had previously clung tenaciously, when his attitude has run counter to that of the masses, has been responsible for the charge frequently leveled against him that he revokes opinions and promises once they are unpopular. A prominent British Jew bluntly put it to the head of a Jewish organization in this country, "The limelight destroys any promise he makes." That Dr. Wise does not shun the limelight is admitted even by his associates, though they are prone to forgive him for it in view of his sincere and passionate devotion to many causes.

A Pioneer for Social Justice

Yet this paradoxical rabbi has at the same time exerted a tremendous influence on the life of American Jews and of Americans as a whole. So far as the Jews are concerned, he unquestionably was the pioneer in making matters of social justice the business of the synagogue. When he first lifted up his voice against graft and corruption in American life he was severely condemned by those Jews who believed that a rabbi should mind his own business which was the Jewish religion. Three years after his Free Synagogue began to function the American Hebrew, an organ of reform Judaism, denounced him in 1910, declaring: "We have from the start protested against the use of the word 'synagogue' as applied to the movement over which the Rev. Dr. Stephen S. Wise presides. So far as it has any definite aim, it appears to be a movement of social reform, appealing to a certain class of Jews to whom Judaism as a religion has lost its attractive force. . . ."

This criticism did not deter Dr. Wise from giving vigorous expression to whatever feelings he held on contemporary events. Throughout his entire career, Dr. Wise has been a valiant fighter for social justice and political reform, and to his credit are many outstanding achievements in these fields. In 1915, when the canning industry was straining to push a bill through the New York state legislature legalizing a 72-hour week for

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women employes, he played a prominent part in opposing this measure. He went to Albany to see Governor Whitman and contributed largely to the bill's defeat. On another occasion, during a strike in the needle trades, he delivered a stirring attack from the pulpit against the Associated Waist and Dress manufacturers, many of whose members were in his congregation, for refusing to arbitrate, and when some of his offended listeners threatened to resign from his congregation, he enthusiastically invited them to do so.

During the bitter West Virginia coal strike of 1925 he formed a relief committee for the starving miners and organized a commission which visited West Virginia and gave the truth of the situation to the public. In the steel strike of 1919 he vigorously assailed Judge Gary and his associates as "robber barons" and characterized the senatorial investigation of Gary's conduct as a travesty on justice. In many of the strikes he has taken the workers' side and urged them to organize. When most of the clergy were silent he appealed for a just review of the Sacco-Vanzetti case. He has always fought graft and corruption in political life and in the bitter political atmosphere of New York he has bitterly attacked Tammany hall at all times.

What Will the T.V.A. Do to the U.S.A.?

II. Two Kinds of Yardsticks in the Tennessee Valley

By Paul Hutchinson

THERE are three great words today in the Tennessee valley. The first, of which I spoke in last week's article, is experiment. The second is yardstick. And the third is power. For the moment, the greatest of the three is power. But it goes hand in hand with yardstick. It was as a yardstick for power costs that Mr. Roosevelt, in his Portland campaign speech, first hinted at the importance of what was to be set up in the valley, and it is as a distributor of power at prices sensationally lower than are charged by private utility companies that the TVA is making its first great impact on the public mind.

As an engineering project, the Tennessee valley experiment is building itself up from the foundation supplied by the Wilson dam at Muscle Shoals. Of the wartime investment there in nitrate plants, not much was left by the time Mr. Roosevelt took office. One of the plants was confessedly obsolete, and the other is of use only as a place for experimental activities. But the dam, with its power house capable of producing 260,000 horse power of electric energy, was there, waiting to be used, just as Colonel Hugh L. Cooper had left it when he went off to build the Dnieprostroy dam for the Russians.

Why Build New Dams?

The only trouble with the Wilson dam is that it is what engineers call a "run of the river" proposition. When the Tennessee river's banks are full, the Wilson power plant can develop its maximum power. But in the late summer and fall the river is likely to be so low that only a trickle of electricity can be sent out. Accordingly, the TVA got under way by planning to build another dam, which has been named after the confederate general, Joe Wheeler, about sixteen miles up the river above the Wilson dam, and still another, to be named after Senator Norris, far up in eastern Tennessee, at a point on the Clinch river about forty miles above where it flows into the Tennessee. There are to be power plants at both dams, but their major importance is to store up water. Above the Wheeler dam there will extend a lake with an area of about 100 square miles, while the Norris dam will pin back in the mountains another lake which, while its surface area will be about 80 square miles, will have a shore line of more than 800 miles.

3,000,000 H. P. for Sale

You see how the scheme will work. Water will be backed up above the Norris dam, pending the time when the Tennessee begins to run low. Then it will be let out, the power plant at Norris making electricity out of it as it flows by. It will flow out of the Clinch into the Tennessee, and down that stream to the Wheeler dam, where its force will be harnessed again, and then passed on in concentrated form to the sluiceways at Muscle Shoals. Three times, in other words, that same water will be required to make power, and long before the last of the reserve at Norris has been used up the winter rains will have brought the Tennessee river back to full strength. All three power plants will be hooked up on a single transmission system, which is now planned to develop about 1,015,000 horse power at maximum.

Nor is that all. This pattern of building balancing dams and power houses—one upstream primarily to store water and one downstream to produce electricity—can and will be repeated at other points along the Tennessee and the rivers which flow into it. Chairman Morgan, of the TVA, announced while I was in Knoxville that he is ready to go ahead at once with four more of these projected dams if congress supplies the money. The dream of developing 3,000,000 horse power in this region is a dream the TVA expects to realize within the next half-dozen years.

There is political as well as economic importance in this. A great many of the residents of the Tennessee valley see little in the whole project except the prospect of jobs on government works. Politicians are conspicuous in this number. Dr. Morgan tells of a congress-

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man who said to him: "Of course I know this whole thing is pork, but just so my district gets its share of the pork, I'll be satisfied." It so happens that the logical engineering development of the project—each dam built downstream balanced by a storage dam built upstream—fits in with the desires of these political gentry whose first (and often only) interest in the TVA is to see that plenty of jobs are equally distributed up and down this 650 mile stretch of territory. So the voice of local political protest is stilled. And that lessens the troubles of the TVA by so much.

But I find myself succumbing to the temptation to describe the physical plans of the TVA and their working out, when my real purpose is to talk about the effect of those plans. So back to the main question: What has been the effect of government control of the power developed at the Wilson dam? Not to go into details, it can be said that President Roosevelt's yardstick for power rates has already been set up, and it is a yardstick of doom for numberless private utilities.

What Tupelo Pays for Power

I have before me as I write photostatic copies of electric light bills rendered citizens of Tupelo, Mississippi, on March 1 and April 1 this year. Tupelo is the first sizable municipality to buy its electricity from the TVA. The March bills were the final ones under the old order; the April bills are the first under the new. Studying these bills I find that Mr. J. P. Hunter paid $6.34 for 121 watts used in February; $3.48 for 149 watts used in March. Mr. Norton McGaughy paid $3.10 for 31 watts in February; $1.23 for 41 watts in March. The R. W. Reed company, a department store, paid $65.14 for 966 watts in February; $23.69 for 952 watts in March. And our old friends, F. W. Woolworth & Company, who paid $65.22 for 968 watts in February, paid $19.16 for 746 watts in March! When word like that begins to seep back to the home office, even big business may find itself mellowing toward public ownership.

All over the region which the TVA is ready to supply with power either now or as soon as the Norris and Wheeler dams are completed, the private utility companies have been fighting desperately. Knoxville has voted for a municipally owned system supplying TVA power; Birmingham against it. Nashville and Chattanooga also have proved satisfied, so far, with the reductions in power rates which the private companies have made to head off the demand for TVA service. It seemed clear to me, however, that it is only a question of time until these big cities fall into line with Knoxville. As a matter of fact, I think the utilities people know this, and that their strategy today is mainly aimed at selling or leasing their transmission lines to the TVA at advantageous prices. TVA says that it is ready to do business, but it will hardly allow the private companies to set their own terms of surrender.

But the main effort of the TVA is by no means to supply cheap power to cities that were already plentifully, if expensively, supplied. It is the small social unit, the isolated farm and the little town up in the hills that form the Tennessee watershed as well as down in the valley, which is the real "market" the TVA hopes to affect with its abundant cheap power. There is considerable rich farming land in this region, but the major impression one receives, whether in the cotton belt of Mississippi and Alabama, or among the hill farms of Tennessee, is one of pitiful deprivation. It has been reported that the average annual cash income for all the farms of the TVA region has been less than $80. They were just finishing a study of the farms in the region of the Norris dam when I was there, and the Vanderbilt professor who had been in charge of it told me that it would show that, in that immediate vicinity, the average annual cash income per farm had, for several years past, been under $25!

A Farm Revolution?

It is to such farms, and the little communities which have provided their trading centers, that the TVA looks to accomplish its greatest results. Just how it is going to reach them it is still difficult to say. When you look at a dilapidated, unpainted, one-room cotton farm cabin on the yellow clay soil of Alabama, or an equally primitive farmer's cabin clinging precariously to the side of one of those Tennessee hills, it takes a good deal of faith as well as imagination to see an electric wire run into such a place, using the current not only to provide light, but also to cook, to pump water, to heat and to perform, by means of portable motors, numerous other tasks about the farm. Yet that is the dream which the TVA dares now dream!

And this is where the second yardstick in the Tennessee valley comes in. It is the yardstick which is being fabricated to measure our capacity for changing the social conditions of daily life in the United States. Given immense natural resources, given cheap power, and given a population which has proved its stamina and its adaptability at many crafts, how completely and how quickly can life be transformed from the stark, poverty-stricken thing which it now is in the rural portions of this region into an existence in accord with common justice in a society adapted to an age of abundance? The TVA, in other words, started out to provide one sort of yardstick when it offered to set a just price for the development and distribution of power. But the minute it begins to make over farms and communities to use that power it will provide another sort of yardstick—a yardstick in social relations.

Cheap Power for the Farmer

Right here you can see how this TVA project is bound to ramify. For example, take the question of gearing the power to be produced in with the needs of the farmer. Rates are, to be sure, low. I have before me a farm paper from the TVA section which offers to supply a farm with lights for 75 cents a month; with current for lights, radio, water pump, electric iron, percolator and washing machine for $2.50 a month, and so on up to current for lights, radio, water pump, electric iron, percolator, washing machine, toaster, waffle iron, vacuum cleaner, food mixer, fans, refrigerator, electric range, electric water heater,

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operation of small farm motor for sawing wood, running feed mill, ensilage cutter and miscellaneous small power requirements, and light and power for 30-cow dairy—all this for $10 a month!

But of what use is electric power, even at such rates, to a farmer who lives on hills that are eroding so swiftly that a corn patch can be cultivated only three or four years before the rains wash it away? In the Norris dam region, for instance, erosion has already permanently destroyed 445,000 acres of farm land for agricultural use; only 300,000 acres remain to be saved, and for these a terrific fight will have to be waged. Hence, before TVA power can mean anything to the hill farmer, reforestation and erosion-blocking campaigns will have to get in their work. Similarly, for the cotton farmer in the valley, an enormously increased use of phosphates will be required before much of the land can be restored to its proper fertility.

Every Farmer a Machine Worker!

But will even these aids to the restoration of soil fertility make over the life of the Tennessee valley farmer? With cotton crop restriction in force, and all forms of agriculture finding it increasingly difficult to operate at present levels of output, it is obviously something more than a soil problem that has to be solved here. And at this point the TVA steps in with its most startling proposals. Perhaps taking a lead from Henry Ford, or perhaps from the new school of "planned economy" enthusiasts, the TVA declares that it means to make every foot of farm land in its region essentially an adjunct for some sort of manufacturing enterprise, and the worker on the land at the same time a worker at the machine.

The machine may be only a hand-loom or a carpenter's bench, and the product only some sort of handicraft work from a mountain cabin. But every farm in the Tennessee valley is to have some sort of cash income over and above what it receives from working the soil; eventually—and by that I mean, within not more than two or three decades—this supplying of supplemental cash income is to bring the electric current, with its consequent transformation in living conditions, into those farm homes that today look so desolate and hopeless.

Four basic patterns of living emerge out of the TVA planning. The first, and simplest, I have already mentioned. It is the isolated farm, mainly in the mountains, from which simple handicraft products are to be obtained. The second will be the small towns, in each of which it is planned to locate a factory or other single manufacturing enterprise of some sort, producing principally for consumption in a region near at hand. TVA economists already have plans in the making for dozens of such community plants, all of whose workers will operate farms contiguous to the towns working on the land when demand is slack in the factory, and vice versa.

In the larger towns it is planned to locate larger plants, capable of producing manufactured goods for the entire region. Workers in these plants will not run full-sized farms, but they will cultivate considerable garden patches. There is a distinct flavor of "localism" about some of these plans, reminiscent of that sort of economic self-containedness which seems to be today's fashion in world trade. Why, the TVA planner will demand, should the inhabitant of this region send all the way to St. Louis for his shoes, when they can be made cheaper right here in the valley? So a great shoe factory is projected, and chambers of commerce up and down the valley will go into action to see that it is located in their town, while at Knoxville the high command toys with the idea of paying half of the wages earned in the soap factory which is to be located in some other town in a TVA scrip redeemable only in the valley, thus making it fairly certain that the valley soapmaker will buy valley shoes.

The fourth sort of industrial development is to be the great plant, turning out a product for national and perhaps international distribution. Workers in such plants will be industrial workers, and probably not much more. Since products of this kind will be of a sort that are not available elsewhere in the country, full-time factory employment is expected. An illustration of this type of industry lurks behind the experiments in reducing the cost of phosphates now being brought to a climax at the old nitrate plant number two at Muscle Shoals. If these succeed—as they seem certain to do, sensationally—they will give the Tennessee valley a phosphate plant supplying the farms of the nation and of much of the rest of the world.

Unified Control

Just as the power plants to be erected along the banks of the streams in the valley are to be linked up in a single system, so the TVA sees this picture of an industrialized countryside tied together in a single system. From the great national producing plant back down through the regional factory and the small town single industry to the farm handicraft shop it is planned to have a method whereby traveling auditors, traveling cost accountants, traveling sales managers, traveling advertising agents and traveling technical advisers are to circulate constantly, seeing to it that products are up to standard, that they are sold on the most favorable terms, and that the valley dweller who is drawn into this new system of planned economic life shall have as complete and efficient technical services at his command as have been available for the most successful private enterprises under the passing order of laissez-faire.

But is it not apparent, even in this brief and inadequate sketch of the community changes which the TVA contemplates, that any important measure of success in reaching these goals will set up a yardstick against which community life will be measured in every other part of the country? And is it not equally apparent that, before TVA can even approximate these goals, it will have to battle entrenched ideas and powers of the past on a dozen bloody fields? What are some of the most bitterly fought of those battles likely to be?

This is the second of three articles on the social implications of the Tennessee Valley authority. The concluding article in the series will appear next week.

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BOOKS

Hitlerism -- Pro and Con

NAZISM: AN ASSAULT ON CIVILIZATION. *Edited by Pierre Van Paassen and James Waterman Wise. Harrison Smith & Robert Haas, $2.50.*

DEMOCRACY AND NAZI-ISM. *By G. George Fox. Argus Book Shop, 75 cents.*

THE LONG ROLL ON THE RHINE. *By Colonel E. Alexander Powell. The Macmillan Company, $2.50.*

HATRED for both the principles and the practices of the nazi regime and unqualified condemnation of Hitler and all his works are the common characteristics that give unity to the twenty contributions contained in the first of these volumes. Among the authors are many distinguished Jews and non-Jews, but although many phases of the nazi tyranny are discussed and denounced, it is the anti-semitic policy that fires the indignation of them all to white heat. The symposium is, in effect, a mass meeting in defense of Jewish rights, put into book form. Jews in Germany have been quoted as saying that violent protests in their behalf do more harm than good, and that may be temporarily true; but the present rulers of Germany are entitled to know how their program affects the minds of the rest of the world. These chapters accurately reflect the reaction of the vast majority of the American people toward the destruction of liberty that has been witnessed in Germany during the last twelve months. Among many interesting sections is one which presents many passages from Hitler's "Mein Kampf" which were deleted from the English version—passages so truculent, so bold in declaring the destiny of the German people to become lords of the earth by the power of the sword, that they come little short of being a general declaration of war against all other peoples and especially against France, "by far the most frightful enemy." It might have been fair to note that "Mein Kampf" was written ten years ago and chiefly while its author was in prison. But that is not as complete an excuse as Colonel Powell seems to think, for it is not easy to believe that Hitler would have permitted the recent circulation of the unexpurgated German edition if it radically misrepresented his present sentiments.

Rabbi Fox is also chiefly moved by the anti-Jewish campaign, but his principal point of attack is the flood of propaganda which the nazis have been pouring into the United States to win the sympathy and weaken the loyalty of American citizens of German extraction. He also gives a brief but comprehensive survey of the treatment of Jews in Germany through past centuries, and of their contribution to the cultural life of the nation. An appendix includes lists of German Jews who have been eminent in the arts and sciences. This is interesting and impressive but, so far as possible influence on German attitudes is concerned, it is perhaps a tactical blunder. The Jews have been too eminent in Germany. That is why they are hated.

Colonel Powell's book comes as near to being a defense of Hitler and his program as could be produced by one claiming, quite sincerely, the rôle of a disinterested and unprejudiced reporter of the facts. The author himself suspects that he has "leaned over backward to be fair" to the nazis, and most American readers will feel that he has indeed deviated noticeably from the perpendicular. He expresses proper detestation of the cruelties that have been practiced upon Jews and communists, but lays far more emphasis upon the extenuating circumstances and upon certain exaggerations which he believes have crept into the reports than upon the deeds which he detests. Germany had real grievances and was faced by real dangers. The communist menace was of such magnitude that only heroic measures could avert it, and the Jews were vastly over-influential in proportion to their numbers, thinks Colonel Powell. The root of the trouble goes back to the Versailles treaty and to six major blunders on the part of the allied powers: greed for reparations, greed for German territory and colonies, the Polish corridor, upper Silesia, the invasion of the Ruhr, and the breach of the pledge to reduce armaments. By representing the Hitler effort as a desperate effort to remedy the conditions created by these blunders, the impression is made that Germany is more sinned against than sinning. These are all factors to be taken into account. It may be remarked, however, in connection with the first of the "blunders," that the gradual rise of Hitlerism was parallel with the gradual reduction of the bill for reparations, and that the virtual wiping out of the reparations account was almost simultaneous with Hitler's attainment of the chancellorship. Without explicitly underwriting all the extenuations that he records, Colonel Powell has in the main painted the picture of present conditions in Germany and in Europe as Hitler would like to have the world see them, and there is no apparent reason why he should not again be received as a welcome guest when he makes his next visit to Berlin.

W. E. GARRISON.

Books in Brief

THE CHRISTIAN RENAISSANCE. *By G. Wilson Knight. The Macmillan Company.*

Extending a method which he has already applied to Shakespearean studies, the author seeks the solution of the ultimate religious problems and the interpretation of Christian symbolism by suprarational processes. His statement of generalizations first and data afterward, if at all, is for him not merely an order of presentation but the true order of discovery. Intuition and mystical sensitiveness are his organs of apprehension, but these are supported by ample scholarship. Seldom has this dangerous method been more fruitful of rich results. History, poetry and religion are fused in a beautiful and suggestive synthesis. The author's identification of Eros with the third person of the Trinity is not so shocking as it sounds when thus baldly stated.

SHORT STORY HITS, 1933. *Edited by Thomas H. Uzzell. Harcourt, Brace & Company, $2.00.*

Mr. Uzzell's second annual volume in what one may hope will be a long series. Twenty stories from the magazines of 1933 are followed by analyses which give the substance of a good course in short story writing and data about magazines which will be useful to writers in marketing their wares.

ORTHODOXY IN MASSACHUSETTS. *By Perry Miller. Harvard University Press, $3.50.*

The title suggests that the circle of interested readers will be small. On the contrary, it would be very large if the real import of the volume were generally realized. It is a contribution of substantial value to the discussion of a topic of great current importance—the relation of church to state. The greatest revolution in the history of the church was not the break with Rome but the break with the state. Luther, Calvin, Henry VIII, Elizabeth, and all the other reputable Protestant leaders, both lay and clerical, for at least two centuries, insisted upon the ruler's duty to govern the church and to support it by suppressing diversity of opinion. Romanist, Lutheran, Calvinist, Episcopalian and Puritan agreed in this. With sound scholar-

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ship the author traces the continuity of thought from English Puritanism to the institutions of New England, with the founding of the Congregational church at Salem in 1629 as the crucial moment in the process. He is not only a good historian and a sprightly writer, but a brave man, for he challenges the "economic interpretation of history," purposely omits all reference to the social milieu, and asserts that in some periods—and that was one of them—men took religion seriously and "followed spiritual dictates in comparative disregard of ulterior consideration."

THEY HAD THEIR HOUR. *By Marquis James. Bobbs-Merrill Company, $2.75.*

The sixteen sketches, chiefly biographical, contained herein may be considered as footnotes to American history. Some of them, also, may be considered as *errata*—the first, for example, which corrects the popular notion that Captain Kidd was a reprehensible rascal and presents evidence for the belief that he was an honorable and mistreated gentleman. Franklin, Benedict Arnold, Jefferson and Lincoln are among the famous dramatis personae, but some of the subjects are men of little fame. The last chapter, dealing with the rise and fall of the Louisiana lottery and its baleful effects, might be profitably read by those who are now soberly proposing the legalization of lotteries to raise money for public relief or for immediate payment of the veterans' bonus. It will be remembered that Mr. James is the author of an excellent account of the early life of Andrew Jackson, which is soon to be supplemented by another volume.

THREE PLAYS: TOO TRUE TO BE GOOD, VILLAGE WOOING, AND ON THE ROCKS. *By Bernard Shaw. Dodd, Mead & Company, $2.50.*

The first and third of these plays have been staged with great success, the first by the Theater Guild. The second is a slight Shavian whimsy. The prefaces, as usual, equal the plays in interest, and almost in length. "On the Rocks" is a political satire as pungent as it is entertaining. In the preface to this, Mr. Shaw argues for the extermination of persons who are unassimilable in the desired order of society—by way of showing, probably, that it is only a weak squeamishness and not moral principle or a sound social philosophy that keeps intolerant governments from pursuing their course to that logical conclusion.

CORRESPONDENCE

Why Blame the Churches?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the April 11 issue of your publication, in the editorial entitled, "Is the New Deal Socialism?" you offer this opinion: "Mr. Wallace says that this capitalistic system can only survive if men take a new attitude toward business, if they come to it with changed hearts. This, we admit, is asking a good deal of any man working under profit-seeking competition." In the same issue Quintus Quiz informs us that he finds crowds at plays, pictures, public libraries and then adds: "But when I attend almost any of the churches I find very much less interest shown by the people." He wants an interpretation "to be placed on this melancholy fact." Brother "Quart" obliges and explains that it is all a matter of poor salesmanship.

But is not a better interpretation found in the quotation from your editorial that I have cited? Is it not the business of the churches to sell men the conviction that their hearts ought to be changed? Obviously, it is not near as much fun to hear a preacher, even a good one, tell you that you must cease being selfish and make your life conform to the ideals of Jesus, as it is just to be amused at a play or to "improve" your mind at a public library along lines that do not call for a change of heart.

Why blame the churches if human nature is perverse and doesn't want to change for the better? Why not rather compliment them because they have done as well as they have in an almost impossible situation? Why not encourage them a bit in their superhuman task? If the blame, in case the federal administration fails in its attempts, must be placed on the business man of the unchanged heart, why, in case the churches fail should it rest on the churches and not on the sinners?

Evan. Luth. Immanuel Church, Chicago. C. O. BENGTSON.

Nothing But Action Now Avails

EDITOR THE CHRISTIAN CENTURY:

SIR: In the current issue of The Christian Century a New York correspondent reports that large numbers of Methodist ministers have voted their confidence in and support of the Ohio State university students who suffer expulsion because of their refusal to take military training on the ground that it violates their conscience as Christians. I have seen no word in recognition that the California committee supporting the Hamilton-Reynolds case, and those who are working with it, have gone beyond the stage where resolutions represent their position. I do not think they care a picayune for such recognition, but they do want to go on record as making common cause with conscientious objectors to compulsory R.O.T.C., in Ohio, Maryland or anywhere else.

It is their conviction that the Hamilton-Reynolds case represents at the moment the sole legal hope of relief, not only for Californians, but for all other American students who face this issue. To vigorously prosecute it seems the best method of relieving the intolerable situation of the Ohio boys.

We rejoice that the Ohioans have challenged Methodism. But we do not need challenging. We are fighting our case and theirs. We do need help—publicity, agitation, discussion, suggestions, and, yes, money. (John Gabrielson, Pacific Palisades, Calif., treasurer.) We feel that the day of resolutions has passed. Nothing but action now avails to save the soul of churches that have resolved.

Los Angeles, Calif. FRANK M. TOOTHAKER.

To Commemorate a Great Japanese Christian

EDITOR THE CHRISTIAN CENTURY:

SIR: The January issue of the English section of the Christian Graphic, just received from Tokyo, Japan, contains a lengthy article on the life and activities of that great Christian saint and world peace advocate, the late Motoichiro Takahashi. Also there is a page of pictures showing him as a young man, at middle age, and also some scenes connected with his work.

The writer, Edna Gressitt, states that he believed that in children one finds human hearts yet unspoiled by hatred, so he caught a vision of work for peace through children. Without capital, without office, without force of helpers, he began a wide work. To further international friendship and sympathy, he proposed that the children of different countries exchange their old postage stamps. About a year before his death his plan was written up in a Japanese newspaper and in response nearly two hundred letters brought him Japanese postage stamps, and the senders asked foreign ones.

One boy wrote that he wanted to have American stamps but that he had never been able to even see one. One primary school boy in the country delightfully wrote that he and five of his friends had organized a "World Peace Society"!

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He spoke in Sunday schools and soon hundreds of letters came to him from various countries, and friends helped him with his voluminous correspondence and exchange of stamps.

The growing economic depression gave him opportunity to minister to the unemployed in the slums of Tokyo, and he became known as "the father of the destitute unemployed." He has lived for months with them in a tent colony and Dr. Kagawa aided him with tents and a meager subsistence to keep them alive. On many of these days there was little more to give them than rice dough and potato peelings, one blanket apiece for a bed, and the doubtful comfort of a small charcoal fire.

He made these "down-and-outers" promise not to get drunk, not to be lazy, or tell falsehoods, or gamble, or smoke in the tents. All this was dramatized later by outsiders, and the play ran for some time in one of Tokyo's downtown theaters. It was also broadcast throughout the empire and over-night Takahashi San found himself a well-known social worker and dramatic hero.

The true monument which ought to be built to this great Japanese peace advocate is the carrying on, in the various countries of the globe, his "International Children's Friendship Club," which is an informal organization to promote friendship and good will among children of the world by exchanging used postage stamps.

Those who would like to know more about this organization, or who would like to contribute used American postage stamps to be given to children, should address Christian Graphic, 1 Misaki cho, Kanda, Tokyo, Japan, and your letter will be placed in the proper hands. I might also mention that the Christian Graphic is an interesting illustrated monthly, printed in the English language, at 10 cents per copy or $1.00 per year.

Los Angeles, Calif. HENRY RISING.

Honored by the Wrong Nation

EDITOR THE CHRISTIAN CENTURY:

SIR: The announcement that Mr. S. O. Levinson has been honored by the French government for his efforts in behalf of the outlawry of war may not be received with pure joy by lovers of peace. To be sure: let Mr. Levinson be honored as much as possible. He has deserved it. But any honor bestowed upon him for his achievement will bring the more satisfaction to him and to his admirers if it comes from a people, or their representatives, who have definitely, sincerely and decisively worked for peace. We regret that the French government, bestowing this honor, has not done this; that rather of all major powers none has so blocked and frustrated the progress of disarmament as France. Guilty of such an offense, and at the same time bestowing a medal for meritorious work in the interest of peace, may bring to mind the words found in Matt. 23:25-26. There is perhaps no factor which so hinders the cause for which Mr. Levinson has worked so untiringly as hypocrisy. France will honor him most by sincerely living up to the spirit and the principles of the Pact of Paris, of which Mr. Levinson is the author.

Chelsea, Mich. W. G. MAUCH.

No Honor for Conscientious Objectors

EDITOR THE CHRISTIAN CENTURY:

SIR: What then, is a "conscientious objector"? Is it one who objects to war? Then, theoretically, every sane, decent human being is a conscientious objector. Nobody wants to be shot, blown up, have his property destroyed, nor to see his fellow beings suffer or be killed. Everybody, too, knows the hideous effect of war on the minds and imaginations of those who have seen its horrors.

Is a conscientious objector one who would not wish to see our country an aggressor in war; one who would oppose an attack upon our neighboring countries or crossing the sea to smite those on the other hemisphere? Do we fear that our country will stir up war? The past history and sentiment of the United States does not warrant any such fear, and does not call for an expression of our conscientious objectors at this time.

What *do* we fear? It is the fear of invasion by some nation or group of nations whose lust for blood and gain will some time be turned in our direction? The only possible warfare which we need to fear is that of self-defense. If ever attacked, shall we conscientiously object to defending ourselves? Shall we in such case refuse to protect our women, children and property from destruction? Shall we be content to let our neighbors and friends lay down their lives and win the battle for us? Would our consciences urge us to run to cover while our brothers fight for us?

If to "conscientiously object" means that we would surrender our country, without struggle, to an invading enemy, then we can understand why those who have forestalled any obligation by stating that they are "conscientious objectors" have not been overwhelmingly commended.

Attleboro, Mass. HELEN PHILBROOK PATTEN.

The Real Purpose of the 14th Amendment

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial in your issue of March 14, I was surprised to read the following statements: "It is true that when this particular amendment [the fourteenth] was being adopted, nobody was thinking of this sort of case [the New York milk control board case]. The purpose was to insure to the recently enfranchised slaves their civil rights as against any possible encroachment by unfriendly state laws, and to state that guarantee of civil rights in the most general terms. . . . The amendement means not merely what it meant to those who framed and adopted it. . . ."

What did the famous "due process" clause of the amendment mean to those who framed it? For more than fifty years its purpose has been a matter of public record. Representative Bingham of Ohio, who wrote it, explained in congress that the purpose had been the protection of the rights of corporations as well as individuals—incidentally, of course, the freedmen. Another member of the committee that framed the amendment, Roscoe Conkling of New York, said in 1882: "At the time . . . individuals and joint stock companies were appealing for congressional and administrative protection against invidious and discriminating state and local taxes. . . . Those who devised the amendment wrought in grave sincerity. . . . They planted in the constitution a monumental truth to stand foursquare to whatever wind might blow. That truth is but the golden rule so intrenched as to curb the many who would do to the few as they would not have the few do to them."

In Beard's "The Rise of American Civilization" (II, p. 113) you may read: "In this spirit the republican lawmakers restored to the constitution the protection for property which Jacksonian judges had whittled away and made it more sweeping in scope." And ratification was fought in some northern states on this ground. For a generation or more the courts continued to sustain this purpose and this application of the "due process" clause in the same spirit. This was just "what it meant to those who framed it."

White Plains, N. Y. CHARLES H. SEAVER.

The Irrational Supernatural!

EDITOR THE CHRISTIAN CENTURY:

SIR: In his review of Professor William Adams Brown's book "God at Work" Professor Wieman affirms his belief that the supernatural is irrational; in other words that it is impossible for one to be scientific and at the same time hold by a rational supernatural order. If Professor Wieman is correct in this thesis, it is a serious charge with reference to its implications for Christian faith. Most Christian folk who believe that they have at least a modicum of intelligence, like to think of their faith as based upon a rational view of the universe. True, the human mind cannot grasp the universe of reality in its totality because of its inevitable earth-born limitations of capacity. To apprehend the whole one would have to see it *sub specie æternitatis* with the intelligence of God. But surely that does not argue the irrationality of the whole.

Would Professor Wieman suggest that the evolutionary hypothesis was irrational because of confusions, imperfections of knowledge and disparities of view which have obtained among biologists from the days of Charles Darwin to the present? Would

he hold that belief in cosmic rays is irrational because Millikan, Compton and Jeans are unable to agree as to the source and true character of these phenomena? Shall we hold that the marvelous insights of the prophets and of Jesus into the truth of God as Person and as Father were based on no rational foundation inasmuch as we are to understand that essentially the supernatural philosophers were telling us that the method of intuition was but a speeding up of the process of logical thought, and equally valid with it.

Shall we conclude that we are at liberty to accept the validity of the teaching of the prophets and Jesus if we will, but we are insulting our intellects meantime in doing so? If the graduate schools of theology of our country are to become centers of sophistication to such a degree that belief in a personal God or a rational supernatural is not exactly intellectually respectable, do we ever stop to consider what the effect is likely to be eventually "out in the sticks"?

If Professor Wieman's view of scientific method is limited to the empirical approach, at least it is worth bearing in mind that long before John Locke's advocacy of empiricism, the deductive method had scientific standing and the greatest philosophical minds of all time have been those who have acknowledged the validity of deductive alongside inductive reasoning. Must we weakly succumb to the view that there is no rational basis for the belief in a rational supernatural order, or go the way of the pragmatists and hold that, whether religious faith rests on solid ground or not, at least it is desirable from the standpoint of its effect on human life and conduct? Or shall we not rather inquire anew whether the science and philosophy of our time have not unduly narrowed the range and method of their operations?

Kansas Wesleyan University, JOHN S. CORNETT.
Salina, Kans.

Not in Vermont!

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. John R. Scotford may be able to note the effect of the automobile on the city church better than those of us who serve in the country. But his references to the country church are far from the facts, at least so far as Vermont is concerned. With us, the church commuter is practically non-existent. In fact, after ten years of country church work in this state, I have yet to hear of a single person who has left the small rural church to give active, consistent support to the church in the larger center, either before or after the closing of the small church, except where the residence has also been transferred.

When the small church closes its doors, the people stop going to church anywhere. Many do not own cars, and walking five or six miles has gone out of fashion. Even those who do have cars are seen so seldom in church as to count only as visitors.

It is, of course, to be hoped that sooner or later the larger church will command the interest and loyalty of those who live at a distance. Perhaps with a new generation growing up, a changed attitude will appear. But up to the present, it seems much too easy to listen to sermons over the radio to go to the bother of driving even five or six miles to the church service. In fact, the chief effect of the automobile upon the country church in our section seems to be a deluge of Sunday visitors from the "city" who make it well-nigh impossible for some of our country folk to get to church themselves.

Swanton, Vt. KENDALL B. BURGESS.

In Defense of the A. F. of L.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I protest the recurrent use of "the oligarchy of the A. F. of L." and similar phrases in your editorials? Beside being untrue, this and similar phrases carelessly used do little except to disclose a weak cause. The A. F. of L. is composed of independent, autonomous unions and has only delegated and advisory powers. As such it is no more an oligarchy than the United States government or the Federal council of churches.

Some twenty years ago the national union of which I am a member voted three to one against joining the American federation of labor. Taking their cue from this attitude our employers began disruptive and oppressive tactics which soon became unbearable. We began looking around for some group or organization to help us. The only hand extended was the A. F. of L. Another vote was taken, two years from the first, and resulted in a two to one vote in favor of joining that organization. We were glad for the privilege of being "financed from its war chest and in turn paying tribute to it."

To whom could a group of men or women go for help in organizing, economically, for their own and their country's good if not to town and city "central" or "federation"? Even our public school teachers find their most effective organization in the A. F. of L. and the local "central" their greatest support in saving our school system from utter collapse.

Nat'l Asso. of Letter Carriers, EDWIN D. LONGWELL.
Toledo, Ohio.

A Call for Books

EDITOR THE CHRISTIAN CENTURY:

SIR: In the Philippine islands a great amount of money and effort has been expended on education. The United States government sustains an elaborate compulsory school system which is supplemented by special training schools under missionary auspices. Thousands of people are being taught to read annually, but the tragedy of the situation is that they have little or nothing to read. Many are too poor to buy books, others live in isolated sections where books are hard to get. As a result there is a tendency for the people to slip back into illiteracy and to lose touch with the main stream of the world's life.

The National Christian council of the Philippines sees in this situation a great opportunity to furnish the right type of literature to this keenly intelligent and eager people. They have sent a call to us in America to aid them by sending them the old books we no longer want, not spellers and grammars, but books to be read and enjoyed. Good story books, discussions of present day problems, modern philosophy or theology, classics or books on handicrafts and popular science. Magazines are also of great value if they are of high type.

The committee which handles these affairs for the Philippines is suggesting that the friends in the United States cooperate with the boards in aiding the missionaries in the Philippines in this way. Churches are urged to set aside one Sunday when they will receive books and forward them to the nearest depot. The boards which have offered to serve as depots for the books are:

The Philippine Book Depot,
The American Board of Commissioners of Foreign Missions,
14 Beacon Street, Boston, Mass.,

The Philippine Book Depot,
The Methodist Episcopal Board of Foreign Missions,
150 Fifth Avenue, New York City,

The Philippine Book Depot,
The United Christian Missionary Society,
Missions Building, Indianapolis, Indiana.

Any books that you may send to the nearest depot postpaid, will be greatly appreciated.

New York City. A. L. WARNSHUIS.

Toward a Program of Church Action

WITH the appearance in this issue of the article by Dr. Joseph E. McAfee the forum discussion of church program in the immediate future enters a new field. At this point, therefore, it may be of value to pause to look back over the trail which this discussion has followed since it opened fourteen weeks ago. What issues and what proposals have come most clearly into view?

If we may judge from the correspondence elicited, the future of religious education is by far the "livest" subject so far considered. Both ministers and laymen regard religious education as at a low point; both seem to feel that the rehabilitation of this branch of church work is the most important aim that can be included in any

program for church action. In this connection, Dr. Betts' proposal for an informal commission to "rethink religious education" with the same freedom and insight that characterized the laymen's report on missions has brought widespread approval. No single proposal so far advanced has met with equal support; it is apparently true that there would be rejoicing generally throughout the churches if this suggested commission could swing into action.

However, we doubt whether those who seek a "program of action" will be satisfied if that turns out to be only the appointment of another study commission. More controversial, but perhaps even more important, has been the demand first voiced by Professor Luccock in the opening article of the discussion, and reiterated in many forms by scores of commentators since then, that courses of study in religious education shall become more explicit in dealing with the social issues of contemporary life, and more outspoken in their advocacy of changes which shall bring the social order into a closer approximation of the Christian ideal.

Another distinctive feature of the discussion is the general admission that standards of teaching in church schools are not only low but, owing to financial difficulties, going lower. It is evident that there are many ministers and laymen who believe that the minister, in view of this condition, should seriously consider subordinating a portion of his preaching activites to teaching, both classes of church school teachers and in the church school itself.

Next in interest has been the question of the future of the church college. It is still too early to say that anything approaching a consensus of opinion with regard to the future of the church college has been secured, but the articles by Dr. Dancey and Professor Latourette have served to give a vigorous start to a discussion that will be continued as long as it retains vitality. It will be remembered that Dr. Dancey held that the future of the church college will depend on the degree to which it can immerse itself in the problems of the community in which it stands, while Dr. Latourette stressed the activities and relationships within the college which require a new scrutinizing before the claim to support as a "Christian" institution can be justified.

If any one agreement can be said to have come out of this discussion up to this point, it is that the church college has been mistaken in adapting its curriculum to the curriculum of the state institution, and that survival depends upon gaining complete independence from control by the standards of state schools.

Missions has, of course, provoked vigorous discussion, although perhaps not as vigorous as would have been the case had this forum been held the year before rather than the year after the appearance of the laymen's report. Dr. Hugh Vernon White's suggestion that the next four years should see the missionary enterprise freed from all its imperialistic connections, both ecclesiastical and political, has gained general consent, so far as opinion has been expressed. But it is clear that there is much need, before this discussion closes, for presentation of specific proposals by which Dr. White's general principle may be carried into effect.

Debate continues over Dr. Holman's declaration that "rebuilding of missionary morale requires first of all an understood and shared purpose, held with deep conviction, to which men can commit themselves." It is probable that many readers would accept that principle, but it is Dr. Holman's application that is provoking the debate. He believes that this common agreement must be found in the field of Christology; if those behind the missionary enterprise are not agreed here, let the disagreement be brought into the open. Otherwise the lack of enthusiasm at the heart of the enterprise will continue.

Of the other issues considered—church architecture and liturgy, and the future of the Y.M.C.A.—it is probably true to say that, while they interest the church mind and the discussion has contained many stimulating ideas, they do not come to the center of church consciousness. In the case of the first, this is probably because it is felt that the financial situation will make extensive church building impossible for years to come. As to the second, it is perhaps felt that this is a matter primarily the concern of an external organization. Note should be taken, however, of the significance of the suggestion made by Dr. E. C. Jenkins, president of George Williams college, that the Y be considered as an agency functioning primarily in the newly emerging field of leisure, with its "Christian" or "religious" character indicated by the personality of the individual secretary and board member.

The Question Box

What is the explanation of the differences found in the two lists of the genealogy of Jesus given in the Gospels of Matthew and Luke respectively? They seem to differ in important respects, and both of them to be concerned with the line of Joseph rather than that of Mary, which on the assumption of the virgin birth would be the only line with which the Gospels would be concerned. B. F. C., Freeport, Ill.

THE reader of the New Testament narratives will notice that the two genealogies vary widely in content. The one in Matthew purports to trace the descent of Jesus from Abraham through these groups of names, the second of which includes the royal line from David to Zerubbabel. The writer affirms that each of these groups comprises fourteen names, although the reader discovers that some manipulation is required to bring that result. The total number of names in this list is thirty-nine, and it ends with Joseph as being the husband of Mary, and therefore the legal guardian of Jesus, women not being counted as entitled to record in genealogies. Whatever may have been the source of this list, it was evidently the purpose of the writer to connect Jesus with a distinguished ancestry, the kings of Israel and the patriarch Abraham.

The list in Luke is quite different. It begins with Joseph the reputed husband of Mary, and runs back in a line parallel to that of the first Gospel, but comprising fifty-five generations from Joseph to Abraham, and touching the other list at only two or three points save in the group from David to Abraham. The two genealogies are clearly from different sources, and aside from their partial dependence upon Old Testament lists they are unrelated. The one in Matthew would seem to be of Palestinian and Jewish origin, emphasizing the descent of Jesus from Abraham and David, and the one in Luke from a source more concerned with the connection of our Lord with a world ancestry, going back to Adam. It may have been from Hellenistic circles in the early church. It would appear that neither of these lists belongs to the central body of the Gospels. They belong to that body of tradition which is concerned to provide the hero of their narratives with an illustrious ancestry and a significant past.

This concern regarding genealogies was a particularly lively theme of interest among the Jews in the days of Jesus. The downfall of the ancient Hebrew states of Israel and Judah stimulated many writers in the rising Jewish state to the transmission of the records of the past, and especially to the preservation and expansion of the genealogies which they found embodied in earlier records. One notices the extensive use made of such genealogical lists in the late books of the Old Testament, such as Chronicles, as well as numerous references to the same subject in the New Testament. With the repeated destructions of the temple, the national repository of records, there grew up a passion for the discovery or the creation of proofs of connection with the past, and the profession of genealogists became a flourishing line of business in this period, much as it is today in many parts of our own country. All people who have any sensitiveness to historical values desire an ancestry of distinction, and if a lineage of that order is not available it is not impossible to contrive one.

It is only continuity of land tenure that in all but the rarest cases insures genealogical integrity. It is not difficult in American families of landed stability or historical significance to trace ancestry back to revolutionary or even colonial days. When the search is carried to European soil the difficulty is increased with every generation, and competent genealogists are of the opinion that few even of the landed or titled families can trace their ancestry back to the middle ages, and none beyond. It is not strange therefore that Jewish writers, faced with the destruction of so much of their literary heritage, were led to make large use of the genealogical device for filling in otherwise unknown periods, and that much tradition and legend crept into the process. The two lists of the purported ancestors of Jesus have apparently a purely traditional value, as witnessing to the interest which early friends of the Master had in providing him with a worthy lineage. For a fuller discussion of the subject of genealogies, Jewish and other, see Willett's "The Jew Through the Centuries," Chapter 6.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Rochester Holds Lecture Week

Streeter, Niebuhr and McDowell Appear in Annual Series—Dr. Niebuhr Not Taken Seriously by Hearers

(Special Correspondence)

ROCHESTER, N. Y., April 6.—When Canon Streeter, Reinhold Niebuhr and Bishop McDowell unite in a series of lectures then something exciting is bound to happen. Such was the case at the Colgate-Rochester divinity school's alumni week, which was held April 2 to 5. Canon Streeter spoke on the Ayer lectureship and Professor Niebuhr was the Rauschenbusch lecturer. Bishop McDowell conducted three devotional services on "The Significance of Jesus."

Rich in scholarship, tolerant in spirit and blessed with a sparkling sense of humor, Canon Streeter led the large audience into the ever-interesting field of New Testament criticism. His first lecture on "The Historical Evidence for the Life of Jesus Outside the Gospels" gave a brilliant review of the well-known sources, while adding many insights, such as the prison documents, the conceit of Pliny, the ridicule of Tacitus and the rationalization of Josephus. In "The Teachings of Christ" he stressed the eschatological element in the gospels.

Canon Streeter's criticism of the Formgeschichtliche school was profound and convincing and will be eagerly read by all New Testament scholars when it appears in his forthcoming book. Although he thinks that this school has some contribution to make, yet he says that its claims are much exaggerated. This school of criticism does not allow enough room for the variety in human nature; it does not appreciate good story telling; nor does it agree within itself as to the exact pattern which must serve as a criterion of judgment for New Testament stories. The terms used are perplexing and its language is altogether too technical. In his lecture on "The Record of Events" Canon Streeter delightfully opened up to full view the backstage of the New Testament narratives, getting back of Mark and "Q" to the very oral sources of the gospels.

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Niebuhr's Bark And Bite

To say that Prof. Niebuhr was "provocative" is to put it mildly. In his onslaught on liberal theology he was almost devastating; in his philosophy of pessimism he was nearly optimistic; and in his doctrine of coercion he went so far as to recommend, in actual practice, the use of boycotts. Few took his revolutionary ideas very seriously, and it was not until his last lecture that he was at all consistent. His last lecture revealed that he was at most a Christian realist: with a hope, with a program (like the rest of us), and with a catastrophic conception of salvation for the world. As it has been said about a leading member of the NRA, "His bark was worse than his bite." But his bark was certainly stimulating!

The Christian ethic of love is absolute and the Sermon on the Mount is too high for human attainment. What is needed is a compromise ethic which will meet real life on its social and political level. Since the kingdom of God can never be realized, it is better to take the world as it is, and take an active part in causing the total destruction of the present social and economic order—which is not worth saving. In the chaos, says Niebuhr, it may be that some good, a little righteousness, will be born. In the meanwhile the church should condemn the present economic system (he advocates a class church: churches for the well-to-do; other churches for the outcasts), fight with all its might for justice, and do it all with a forgiving spirit, realizing its own sinfulness. If Dr. Niebuhr prints what he presented at Rochester it is going to make a great deal of strange and exciting reading.

* * *

Bishop McDowell Calls For New Men

There was little exciting in Bishop McDowell's devotional addresses, yet they were tremendously challenging. His call was for more living—by ministers of the Christian gospel—on the Christlike basis. He feels that we have gone just as far as we possibly can go, being the *kind of men* we are. The need is very great; we must become great in Christ if we would ever save the world. And how great we would be if we could only unite, within our lives, the mature scholarship of a Streeter, with the social and economic analysis of a Niebuhr, with the spiritual insights of a Bishop McDowell! Of course we cannot, says Niebuhr, that would be utterly impossible of realization; but why not at least try, says Bishop McDowell? Is there anything wrong in trying? And is there anything wrong in working for the kingdom of God?

STANLEY I. STUBER.

Young Men of Broadway Tabernacle Take Stand Against War

The Young Men's club of Broadway Tabernacle, New York city, under the leadership of their pastor, Rev. Allan Knight Chalmers, have issued the following anti-war declaration: "I have quietly considered what I would do if my nation should again be drawn into war. I am not taking a pledge, because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration I do today declare that I cannot reconcile the way of Christ with the practice of war. I do therefore set down by name to be kept in the records of my church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief. I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the way of Christ shall become operative in this and other questions which now confuse our thought and action."

Britain Will Nationalize Oil

Government Announces That When, As and If Discovered It Will Be Taken Over for the Nation

(Correspondence from England)

LONDON, March 28.—It was a surprise to hear last week that the government was prepared for the possible discovery of oil in this country. So far no well of any commercial importance has been sunk. But if and when oil is discovered, the government is going to take it as national property. It will not be taken by surprise if an event happened such as my American readers know well and the people in Sussex or elsewhere struck oil. How far we have traveled in such matters, this declaration very well illustrates. There will be no private royalties in oil as there are in coal. The government is anxious to avoid the experience of oil-producing areas in the United States and it is felt that this will be best done by declaring that the state is the owner of all oil that may be discovered. At the same time it will give generous terms to the landowners, who will be compensated. Surveys are being made in many places. But there is no evidence yet of oil on a large scale.

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Vickers and Armaments

At the corporation's annual meeting, the chairman of Vickers, Ltd., somewhat warmly replied to criticisms of the dealing by his firm in armaments. He said that Vickers was not a member of any international ring; that it never exports arms, except with the license of the government to show that such action would not be detrimental to the national interests, and that it takes no part in politics either in this country or abroad. The question was so far answered. But is it enough to say that such provision of armaments was not carried out where it was opposed to the interests of Britain? Is it legitimate to provide arms for Japan or for some South American state, even though such arms are not injurious to Britain? They are clearly intended to be injurious to some other nations. South America is apparently a good market; since British papers do not reach South America, Vickers had to advertise their tanks in German papers! The whole statement revealed a curious incapacity to see anything wrong in the provision of armaments provided they did not injure this country.

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Congregationalists Discuss New Plans

At the Congregational council meeting last week at Torquay important proposals for the organization of the Congregational churches were considered. They were brought before the council by Rev. H. C. Carter, the chairman of a commission appointed to deal with the matter. The chief proposal was to group the county unions into nine provinces, each with a provincial

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secretary. At present these churches have their separate county unions. An amendment was moved by Dr. J. D. Jones that such groupings should be made by counties voluntarily; that is to say, if Dorset and Hampshire think it practicable they should be free to unite their unions. There was evidently a considerable difference of opinion and the commission's recommendations were accepted in the end by a comparatively small majority. They met with the formidable criticism of Dr. J. D. Jones, but they had the support of Dr. S. M. Berry, the secretary of the union. They will now go before the assembly in May, which will give most of its time to the discussion.

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Keep Mr. Elliott In Mind!

It is not unlikely that the minister of agriculture is unknown to most of my readers. Until recently he was only a name to the average man in this country. But Mr. Walter Elliott has courage as well as ability. He was speaking last night (March 27) on "Whither Britain?" The thought has sometimes come to observers whether after all he might be the leader of our people in the new era with the terrific "stresses and strains" before us. If so he would not be a Mussolini or a Hitler; revolution in this country will not be accomplished in that way. Mr. Elliott looks to "economic nationalism" not as a disease but a symptom of the coming of the leisure state. The new problems set mankind by the discoveries of science will be best solved in smaller areas. He looks for organization at home and collective action abroad. His own department, agriculture, reveals more than any other, he thinks, the needs for disciplined action. As he understands the future of society, it will not be capitalistic in any accepted sense of that word, nor will it be socialistic. He bids us prepare for the leisure state in which there will be need to adjust the claims of liberty and security, just as the claims of peace and justice have to be adjusted abroad. Yes; those who wish to follow British politics should keep their eyes upon Mr. Walter Elliott!

* * *

And So Forth

The government has just issued its proposals for dealing with sweepstakes and other occasions for gambling. There will be time to report on the proposals when they come before the house. They are bolder than was expected.

There were 7202 persons killed on our roads last year, 500 more than in the preceding year.

Easter falls upon a countryside markedly late in the signs of spring. In Hyde park last Sunday the crocuses were in full bloom and the daffodils were coming out almost before our eyes.

The concert in the Albert hall in memory of Sir Edward Elgar was a deeply solemn occasion. The immense orchestra and choir gave "The Dream of Gerontius." The whole rendering made one realize afresh why a great Christian like Gladstone pondered upon this poem as he drew near to death.

The French reply is still being considered. We are frankly bewildered to know what is to follow. The government has not given up hope of preserving some fragments of the disarmament proposals. But. . . .

EDWARD SHILLITO.

Gary Educator Wakes to Fame

Press, Hungry for Weapons to Attack Administration, Makes National Sensation of Dr. Wirt's Fears

(Correspondence from Chicago)

CHICAGO, April 9.—Perhaps no one is more surprised than Dr. William A. Wirt himself at the sudden fame which he has achieved as an economist and political scientist. He has been known among educators and religious leaders as the moderately progressive superintendent of schools in our satellite city of Gary, Indiana, who actively interested himself in what has become known as the "Gary plan" of weekday religious education, by which children were released from school to attend classes in religious instruction. It is certainly astonishing to find Dr. Wirt, all at once, spread over pages and pages of the daily press, not on account of his contribution to educational theory or method, but on account of certain comments he has made with regard to the trend of government. What a godsend it has been to the reactionary press to find an educator who shares their distrust of putting intelligence into American government!

These pages of discussion, after all, are very revealing. When pushed to name the members of the "brain-trust" who are alleged to have said in Dr. Wirt's hearing that they are taking President Roosevelt for a ride, and using him as the Kerensky presently to be replaced by a Stalin, Dr. Wirt either passes into a sort of trance and talks darkly about mysterious and sinister forces that are undermining the American system, or quotes from published books or articles by Professor Tugwell or Secretary Wallace which have been available to everybody for months or years. It shows how hard put to it the opponents of social and economic reform find themselves that they are compelled to play up such nonsense.

* * *

Easter Services Fill Churches

One north side minister is said to have remarked to his overflowing congregation on Easter Sunday morning: "I realize that I shall not see a good many of you who are here today until next Easter. I therefore take this opportunity of wishing you a merry Christmas!" Perhaps his jocularity was a bit severe. At the same time, the minister who reckons current enthusiasm for religion by his Easter congregation is likely to be deceived. Be that as it may, churches were crowded on Easter, and the services were beautiful and inspiring. Probably 20,000 young people attended a sunrise Easter service in Soldiers' field, conducted under the auspices of the young people's societies of about 25 denominations. Easter weather, however, is very undependable in Chicago, and this kind of service will never be as successful here as in California.

* * *

Fosdick and Eddington Among City's Visitors

Dr. Harry Emerson Fosdick was the preacher yesterday at the University of Chicago chapel in the morning and at the Sunday Evening club in Orchestra hall in the evening. Dr. Fosdick, who is a close personal friend of Mr. Clifford W. Barnes, president and founder of the Sunday Evening club, has been speaking for the club since 1912, appearing on their program almost every year since that time. Probably he draws larger congregations than any other preacher who comes to our city. His subject Sunday evening was "Making Christianity Too Easy."

Another distinguished visitor and speaker during the past week was Sir Arthur Stanley Eddington, of Cambridge, England, who delivered lectures on Tuesday and Thursday evenings in the University of Chicago chapel on "The Expanding Universe" and "Science and Philosophy." Hundreds were unable to gain admittance even to that great building. Sir Arthur speaks in his genial and casual way about galaxies 150,000,000 light years distant almost as if he held them in his hand; but he thinks as largely, also, about philosophy and religion. A major part of his time while here was given to conferences with individual students and student groups.

* * *

Not So Wet!

The wets were greatly encouraged when the Chicago suburbs in the 1930 referendum voted by substantial majorities to repeal the 18th amendment. But the wets have discovered that while communities may have become convinced that constitutional prohibition created more evils than it cured (at least as it actually operated), it did not follow that these communities had abandoned their dry principles. Last week five suburbs, Evanston, Oak Park, River Forest, Glencoe, and Winnetka, voted on local option, and all went bone-dry by overwhelming majorities of from 3 to 1 to 10 to 1. Already some of the papers recognize that the same process is beginning as culminated in the prohibition amendment. Says the Daily News, in the course of an editorial entitled "Thumbs Down on Saloons": "If the sale of liquor is again confined to a few great cities surrounded by dry territory, the political situation that preceded the enactment of the 18th amendment will be duplicated, with every prospect that history will repeat itself. The liquor business must be cleaned up and civilized until it is considered fit company in residential suburbs, or in the long run it will again pass into outlawry."

* * *

And So Forth

About a thousand delegates from 25 middle western cities attended the all day conference on the defense of human rights against naziism held in the Standard club yesterday. Dr. Paul Hutchinson of The Christian Century was chairman of the Chicago committee in charge of the conference. Individual boycott of German goods was advocated as the best available weapon.

A section of the commission of fifteen of the Northern Baptist convention, under the chairmanship of President William Gear Spencer of Franklin college, Indiana, made a convincing presentation here the other night of the recommendations which they will make at the May meeting of the convention looking to the merging of denominational missionary and educational societies.

CHARLES T. HOLMAN.

Capital Turns Pious on Easter

Services Thronged—Liquor Control Problems Increase as Arrests and Accidents Multiply

(Correspondence from Washington)

WASHINGTON, D. C., April 7.—Easter Sunday in Washington was a gloriously beautiful day and houses of worship were all too small to accommodate the throngs of worshipers. Even the golf courses lacked their usual Sunday morning devotees as multitudes sought to pay their religious vows. Most of the larger churches turned people away by hundreds. Two very popular early Easter services, one in the great open air amphitheater at Arlington and the other at Walter Reed hospital, were held as usual and attracted thousands. It was a day of large ingathering among the churches hereabouts, most of the pastors reporting some accessions and large numbers in the case of a few. If one were to judge of the interest in church attendance by the Easter throngs, he would be optimistic indeed concerning the future of religion in America. But, alas, it is not a true index. With personal participation in religious worship taken care of for the year, many Easter worshipers will be zealously trying to break par the remaining pleasant Sundays of the season.

* * *

Liquor Control Board Has Hard Problem

The liquor control board of three members wrestles daily with problems that must sorely test their wisdom and possibly their patience. One of the three members is a woman of high social standing in the community. It cannot be said however that she is in any degree sympathetic to the wishes of the dry adherents. Recently she wrote an adverse opinion when an applicant for a license within the 400-foot limit from a church was refused his plea. The pastor of the aforementioned church vigorously protested against granting the license and the two male members of the board stood with him. Mrs. Mason, however, could see no good reason why the request should be refused and so declared herself.

Several residential communities are loudly protesting against the entrance of liquor sellers within the sacred precincts of their neighborhood circles. This is perfectly understandable, but why they should be willing to have it sold in proximity to another's home is the question that naturally suggests itself. Don't let the stuff come into my neighborhood, but if it is sold in the vicinity of another man's home five miles from where I live, there surely can be no valid objection to that. Such is the strange philosophy that some people share.

* * *

Social Costs of Liquor's Return Increasing

In the meantime, arrests for drunkenness are on the increase. Police records for the first six months of the beer regime in this city show an increase in arrests for drunkenness of 2111 over the corresponding period of the previous year, and for disorderly conduct an increase of 399. And to bring about this unhappy state of affairs, the people of the District of Columbia spent more than $3,300,000. The new deal in liquor costs money, but in the opinion of many of our citizens we must have it regardless of cost in money and life. A tragic accident on a recent night, when five cars piled into each other, two lives were sacrificed and ten people were injured, was due to a drunken driver. The evidence is accumulating that even though the liquor dealers may be trying to behave themselves, as the editor of a popular weekly magazine asserts, the stuff they manufacture and sell never can behave itself.

* * *

President's Fishing Trip Plunges Capital into Doldrums

With the President gone on a fishing trip, as all the world knows, not a little confusion results. The newspaper men appear to be deeply hurt that he went away on the eve of the semi-annual Gridiron club dinner. No function of this unique organization is ever complete without the President of the United States at the table and the newspaper fraternity promptly postponed their hilarious event for one week, even though it meant much inconvenience to many invited guests.

Congress too seems to be at a loss as to how to employ its time and the feeling grows that the absence of the President may have political significance, even though the fish in southern waters are biting. It may be that with the vigorous chief executive away, congress may run out of things to do and decide to adjourn. And there are those who feel that more calamitous things than this have happened.

April brings to Washington every year the D.A.R. with a full stock of 100 per cent patriotism. The program for the coming meeting has not yet been made public but if it runs true to form it will emphasize big navy and general preparedness with a vengeance.

W. S. ABERNETHY.

Rally to Dr. Bowie's Support

Clergy Call for Investigation of Legion Lobby—Value of Settlements in Industrial Crisis Debated

(Correspondence from New York)

NEW YORK, April 7.—Dr. Bowie's recent attack on the American Legion has stirred up a hornets' nest. Legion spokesmen have threatened and apologists for this organization, some of them clergymen, have turned a heavy barrage on the rector of Grace Episcopal church. It seemed like the old reactionary post-war days when they assailed Dr. Bowie's war record although this will bear comparison with that of most of his critics. It has been good to see that a large and representative group of clergymen have come to the defense of Dr. Bowie in a public statement which said that the overriding of the President's veto had given "fresh evidence of the need for such a warning as Dr. Bowie gave." Moreover these church leaders declared that the situation was serious enough to warrant a congressional investigation of the activities of the legion lobby. In an interview Dr. Cavert, general secretary of the Federal council of churches, pointed out that Dr. Bowie's much discussed sermon had contained much more than an attack upon the legion for in that same sermon he had said that "our whole business order" must be changed to conform with Christian ethics. Dr. Cavert said that this sentiment, too, was representative of an influential section of our clergy.

* * *

City Economy Bill Passed

At last the city economy bill sponsored by the fusion administration has been voted

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by the assembly at Albany. Various changes were made so that a number of the reforms asked for by the mayor were not achieved but the deadlock is over. It is a foregone conclusion that similar action will be taken by the state senate early next week. Public interest will now shift to the utility bills which are part of the governor's program to weaken the corrupt power interests. In this he has been helped by the revelations of the power trust connections of state Senator Thayer.

* * *

Salvation Army Asks Funds

Next week the local Salvation army begins a month's campaign for $751,000. A parade next Thursday will launch the drive. The campaign will have $546,000 as its minimum goal as this is the amount required for the army to maintain its normal activities. The larger sum named above is the amount needed if the army is to continue its relief program.

* * *

Hitlerism Assailed in Passover Sermons

Hitler and his policies loomed large in many of the Passover sermons this week. Dr. David De Sola Pool of the Spanish synagogue said: "The tragedy of central Europe has silenced the defeatist philosophy of Jewish suicide. It is the function of the Jew to be different, to achieve and preserve his own soul. The individual does not have to be like someone else. Nor should a race of people be asked to give up its own individuality and become absorbed by another." And Dr. Stephen S. Wise declared that Hitler stood for what Pharaoh did in the days of ancient Egypt and for what Pilate did in the days of Rome.

* * *

American Workers' Party Conference

The newly formed American Workers party, of which A. J. Muste, former clergyman, is the leading spirit, has planned two conferences to discuss the "Fundamentals of revolutionary program, strategy and activity in the United States today." These conferences are scheduled for the weekends of April 14 and 21 and will be held in the Engineering Societies building on West 39th street. This new party has its headquarters at 112 East 19th street, in this city.

* * *

The Value of Settlements

The Neighbor, a monthly paper of our New York settlements, has opened its columns to letters on the subject, "Are settlements vital?" Some of the critics express very serious doubts. One of them puts it thus: "Wherein are the settlements deficient? To put it briefly, they do not meet the needs of the times. The world is swinging into an era of social change. . . . But is the settlement recognized as a social force? It is not. When the government needs information about some problem of social reform does it seek out the settlement? It does not. It more often goes to labor unions, research foundations, church groups or trade associations. And why? Because the settlements know almost nothing about industrial conditions, though industry is the mightiest expression of our time. . . . They are afraid of the industrial question." EDMUND B. CHAFFEE.

Crowds Attend Sunrise Services

California Custom Grows in Popularity Yearly—Seek Old London Church for San Francisco Memorial

(Correspondence from San Francisco)

SAN FRANCISCO, April 3.—Easter has come and gone, leaving an afterglow. Every church seemed to have been crowded to capacity Sunday morning. Several pastors like Oswald McCall in Berkeley's First Congregational and Jesse Baird in Oakland's First Presbyterian put on a duplicate service two hours earlier than usual. Everywhere attendance records were broken but the collections were down. One observer claims that hereabouts the "floater" averages only a dime! Almost every California community offers an Easter sunrise service out-of-doors on a hill top. In Yosemite valley one thousand gathered by Mirror lake at 9:31 a. m. to see the sun come over the granite wall to the east. In San Francisco probably 40,000 ascended Mt. Davison, the city's highest point now topped by a hundred foot cross, ten feet square at the base. Dr. Jason Noble Pierce's sermon was broadcast throughout the nation. Rev. Laurence Mitchell of the Presbyterian Trinity center led the choir. The newly erected concrete cross has quite captured the imagination of the city—the Chronicle giving it the whole first page in its Easter Sunday rotogravure section and the Examiner featuring it on its first page account next morning. Several stones from the garden of Gethsemane and water from the river Jordan went into the concrete structure. Berkeley worshipers numbered 4,000.

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The Founder of Unity

I finished out a busy Easter by dropping in at Oakland's municipal auditorium to hear Charles Fillmore of Kansas City, president and founder of the Unity School of Christianity, speak on "Raising the Dead" to more than 2,000 people. Those who came to learn the technique of Unity were somewhat disappointed. The kindly old gentleman, lame but energetic, told how Jesus by mind control developed in his body "a sort of electricity" which explained the resurrection. Jeans and other scientists on the new view of the electron were quoted as substantiating Bible teaching. The speaker was to follow with a course of four evenings in the Elks' auditorium on the "Fourth Dimension"—"a love offering for the four lessons to be given at the time of registration, as no baskets will be passed." There is no question as to the success of the technique which the cult has developed.

* * *

Winery Waste Becoming A Problem

California is making so much wine that the state bureau of health bulletin issues a warning based on the survey of the bureau of sanitary engineering in 66 wineries, concerning the disposal of waste. "The still slops cause much nuisance. If emptied into streams, fungus like growths resembling sheep's tails form on the submerged branches of trees and vegetation. Land disposal is used successfully only if soil is deep and loose and the neighborhood is sparsely settled." Meanwhile both wets and drys are confused over the many petitions being circulated regarding the constitutional amendment. And the saloon is back, under an assumed name!

* * *

Patron Saint Statue Offends Franciscans

The San Francisco art commission has accepted Beniamino Bufano's modernistic statue in black marble of St. Francis, now in Paris, but the superior of the Franciscan fathers has issued a caustic criticism, a column long, branding it as "grotesque and expressionless—so foreign to every characteristic I had learned to know and love in St. Francis." Father Hobrecht objects further because the models and pictures "impressed me as depicting the spirit of the orient in its heavy mood of Buddhistic mysticism. There is no seraphic joy in the face of the statue, aimed to represent the most happy man that ever lived." He even speaks of the work as a caricature, and claims that several thousand members in this city of the third order of St. Francis officially and strongly disapprove of the statue.

* * *

A Minister In Politics

Dr. George R. Lunn, public service commissioner of the state of New York, is scheduled as a vesper speaker in St. John's Presbyterian church, Berkeley, April 8. He was pastor of the United People's church when elected mayor of Schenectady on the socialist ticket. For two years he served as lieutenant-governor under Al Smith, and is entering his tenth year heading the state commission which regulates utilities. He is a Union seminary graduate.

* * *

Wants Ancient Church

Now comes Edward Page Gaston suggesting to a section of the Commonwealth club that Mayor Rossi request the lord mayor of London to transport one of London's 19 ancient churches, now condemned as "redundant," to San Francisco as a memorial commemorating Sir Francis Drake's landing 355 years ago, when the first Anglican religious service was held on the Pacific coast. It is thought that one of Sir Christopher Wren's churches, built after the great fire of 1666, would look well on one of our hills.

* * *

Faculty Changes

San Francisco theological seminary at San Anselmo loses from its staff Dr. M. K. W. Heiker, popular professor of missions, who has accepted the call of Westminster Presbyterian church, Pasadena, succeeding Josiah Sibley. The Pacific school of religion will have in residence for the second semester next year Principal John J. Banninga of the Union theological seminary at Pasumalai, India.

* * *

Object to Compulsory College Drill

A thousand students turned out recently in Wheeler hall at the Berkeley campus to hear a debate over the University R.O.T.C. The university regents have postponed action on the petition of the official student body organization asking that the compulsory feature of military drill be abro-

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gated. Meanwhile Attorney Beardsley left for Washington March 27 to file an appeal before the supreme court in the Hamilton-Reynolds case. These two young Methodists were expelled from the University of California at Los Angeles for refusing to take military drill. Bishop James C. Baker has not deserted them.

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Goodwill Industries Burned Out

When fire destroyed the old Howard Street Methodist church where the Goodwill industries was housed, all 65 workers escaped but 6 firemen were injured. The work is continuing.

* * *

Labor Troubles Brewing

Great concern is expressed in many quarters over the way in which both ranchers and seasonal laborers in several sections of California are expecting violence. The report of the special federal commission appointed by the national labor board on the desperate situation in the Imperial valley has sobered the entire state. "Words cannot describe some of the conditions we saw," says the report. Will J. French, ousted by the notorious Gov. Rolph after 20 years of faithful and efficient service on the state industrial accident commission, was one of the three investigators. "Not since the Hopland riots has the agricultural labor situation been so desperately tense—predictions of early and widespread riots are being made openly by both sides," the Commonwealth club bulletin stated in announcing Simon J. Lubin's broadcast address on March 23 on the topic "Can the Radicals Capture California's Farms?" Recently an Imperial valley pastor who was looking into conditions found his automobile daubed with red paint as a warning to desist.

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Pastors to Sail For Korea

Dr. Lapsley A. McAfee and his wife sail on April 6 for an extended sojourn in Chosen and Dr. Francis Shunk Downs, his successor in the First Presbyterian church pulpit in Berkeley, is to follow him in a few weeks. Dr. Downs will represent the Presbyterian board of foreign missions at the jubilee celebrations in Seoul, and will make addresses at the annual missions meeting. A former board secretary, he will also visit some Presbyterian stations in Japan and China.

* * *

Sixtieth Anniversary Celebration

Donaldina Cameron and her rescue work of Chinese slave girls "will be the incentive" of a celebration by the Presbyterial society at the famous home at 920 Sacramento street, May 3. Carol Green Wilson, her biographer, has prepared the script for a dramatic presentation in the First Presbyterian church May 4 entitled "Pictured Years." The sets are designed and executed by Harold Halvenston, director of dramatics at Stanford university. A Chinatown banquet sponsored by the young people will be part of the celebration honoring the 60th anniversary of the beginning of this work. Miss Cameron has been active during more than half this period and is commonly credited with having rescued 1,500 girls.

STANLEY ARMSTRONG HUNTER.

Multitudes Hear Radio Preaching

Detroit Station Estimates 800,000 Listen to Lenten Broadcasts—Preaches on His 100th Birthday

(Correspondence from Michigan)

DETROIT, April 4.—This city lived fully up to its reputation for notable lenten, Good Friday, and Easter Sunday services. Under the auspices of the Detroit council of churches, 33 noon theater meetings were held, beginning Ash Wednesday, Feb. 14, and concluding on Good Friday, March 30. These meetings were radio-cast for 35 minutes daily and for three hours on Good Friday over station WWJ, the Detroit News. Two thousand six hundred and sixty-nine members of the radio audience, 986 living in Detroit, wrote from their homes in 421 cities and towns, 233 in Michigan, 136 in Ohio, 37 in Canada, 10 in Indiana, 3 in Pennsylvania. The engineering department of WWJ computed the radio audience, figuring an average of three listeners to each radio and 100 non-writers to each letter received, at a total of 800,700. Audiences were larger than usual, more serious if possible, and the interest marked. While Dr. Frederick B. Fisher of Ann Arbor was conducting his week of addresses, he was called by telephone near midnight from a man in Toronto who wished to let him know that he had been converted during the broadcast of the service that noon. The next night Dr. Fisher got a call from Hamilton, Ont., during which a man told him he had enjoyed Tuesday's sermon so much he was coming down to see him. He showed up Wednesday with his family.

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Grand Rapids Rallies to United Meetings

The Grand Rapids ministerial association is sponsoring this year a series of Sunday afternoon mass meetings for the general public. Two of these have been addressed by Dr. Frederick E. Libby, of the National Council for the prevention of war, and Miss Margaret Slattery, of Boston, who spoke at a general youth rally. Rev. George Pidgeon of Toronto spoke at a recent meeting of the ministerial association discussing the life of Paul and the Oxford movement. The writer of these notes is to be the preacher at the united services in Grand Rapids Sunday evening, April 8, and is to address the ministerial association the following Monday.

* * *

Preaches on His 100th Birthday

Rev. Timothy Edwards preached at Washington, this state, last Sunday, which happened to be his 100th birthday. Henry Hoch, editor of the church page of the Detroit News, was present, and on being asked what he thought of the centenarian's sermon, said, "If I could preach as good a sermon at 60 as the old gentleman did at 100, I'd be proud of it." Mr. Edwards, who is a Cornishman, preached standing up, though his friends tried to induce him to take a chair. He preached half an hour, took his seat, but sprang to his feet when

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the choir struck up his favorite hymn, "My Jesus, I love thee," and sang with them vigorously.

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Capacity Audiences For Easter

Reports from Easter Sunday indicate capacity audiences in most of the churches with some of the larger churches holding duplicate services to accommodate the crowds. Not so many additions however are reported this year on Easter Sunday as in the past.

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And So Forth

Sherwood Eddy, supply preacher on Easter Sunday at Central Methodist church, and speaking at several other meetings, informed and inspired a multitude.

Rumor now has it that Dr. Frederick B. Fisher of Ann Arbor is likely to be called to the above mentioned church.

Richard Byrd, appointed by the President to serve as labor's representative on the board of arbitration, mediating between capital and labor in the automotive industry, is the son of a minister. Mr. Byrd lives at Pontiac in a modest three-room cottage, is married and has one child. His rise is phenomenal.

Petitions are out looking to a vote for non-partisan judicial elections by way of an amendment to the state constitution. Some of the most influential lawyers in the state are enthusiastically back of this reform.

Mr. Henrich Pickert, former collector of customs, recently appointed police commissioner by Mayor Couzens, has issued his first ruling, as follows: "Policemen on duty must not chew gum but they may chew tobacco." Verily another Daniel has come to judgment!

EDGAR DEWITT JONES.

Brotherhood Day to be Observed April 29

Sunday, April 29, has been set apart as national "Brotherhood day" by the National conference of Jews and Christians. Dr. S. Parkes Cadman, chairman in charge of the observance, writes: "It will be the purpose of Brotherhood day to stress to the American people the fact that our energy should be turned into the direction of joint constructive efforts among the various faiths, instead of antipathy and suspicion." This effort has been endorsed by such leaders as Felix M. Warburg, Charles E. Hughes, Alfred E. Smith, Bishop William Scarlett, Ralph W. Sockman and many others.

Middle Atlantic College Students Organize to Fight War

At the Middle Atlantic States regional conference of the National Student Federation of America, recently held at Barnard college, the students went on record as supporting the growing anti-war movement in American colleges and declared themselves against any discrimination against Negroes; they also stated their conviction that the present national administration's program for building up the armed forces of the country was an "unsafe and unreasonable" course to follow. The conference went on record as "favoring the coming national anti-war week," and urged that the delegates to this conference attempt to crystallize anti-war sentiment on their own college campuses."

Hold Third United Meeting

Congregationalists and Disciples of New York State Continue Fellowship Convention—Round Tables Grow

(Correspondence from Western New York)

ROCHESTER, April 7.—The Disciples of Christ and the Congregational churches will meet in their third joint fellowship convention for New York state in Syracuse, May 15 to 17. Among the speakers will be Bishop Francis J. McConnell, Dr. Ray Calkins, and Dr. Albert W. Beaven. The Danforth United church and the Plymouth Congregational church will be the places of meeting. The Danforth United church was formed by the merger of the South Salina street and the Danforth Congregational churches and is probably the result of the first fellowship meeting of these two denominations in state convention.

* * *

Notes on Syracuse Church Life

On April 22 more than 100 ministers will exchange pulpits in Syracuse and vicinity. As in former years, the Syracuse council of churches has been broadcasting religious services daily at 8 o'clock in the morning over WSYR, and a vesper service on Sunday afternoon at 5 o'clock. There has been a great deal of agitation in Syracuse in regard to the child labor amendment. Prof. Ralph Himstead, of Syracuse law college, debated with William R. George before a large crowd upon the subject. Dr. Henry Smith Leiper, foreign secretary of the Federal council of churches, spoke at a Syracuse council of churches' dinner in the Plymouth Congregational church on March 19.

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Rochester Pastor Leaves After Long Ministry

The religious and civic life of Rochester has sustained a great loss in the resignation of Dr. Frederick L. Frankenfeld, for more than 23 years minister of Salem Evangelical church, which has the largest contributing membership in Rochester. Dr. Frankenfeld has received a call to a church in Elmhurst, Ill., the site of the Evangelical theological seminary. It is understood that continued ill health is the reason for Dr. Frankenfeld's resignation. The Salem church is making strenuous efforts to secure a reconsideration on the part of Dr. Frankenfeld but it is understood that these efforts will be unavailing.

* * *

City Opens Centennial with Interfaith Dinner

On April 9 the opening event of the Rochester centennial will be an Interfaith dinner at which the speakers will be Rabbi Philip Bernstein, of Temple B'rith Kodesh; Archbishop Edward Mooney, of the Roman Catholic diocese of Rochester; and Dr. Justin Wroe Nixon, president of the Federation of Churches of Rochester and Monroe County. This dinner promises to be a landmark in the religious history of the city with its very effective cooperation not only across denominational lines but of bodies which in the past have been unwilling to function together even in civic interests. Another demonstration of good will will be a fraternal exchange of pulpits across denominational lines on Sunday morning, April 8, at which time more than 70 ministers will occupy pulpits other than their own.

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Dean Robbins Speaks To Episcopalians

A recent feature of the life of the Episcopal church in Rochester has been the visit of Dr. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine in New York city, who spoke on Sunday, March 4, to an assembly of the liberal evangelical group at St. Paul's church.

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Streeter and Niebuhr Give Lectures

The Colgate-Rochester divinity school held its alumni week immediately following Easter, and brought to the city Canon Streeter of Oxford and Reinhold Niebuhr of Union seminary. The lectures by these distinguished clergymen were attended by a large group of the local clergy as well as by students and alumni of the divinity school.

* * *

Two Sunrise Services On Easter

The Easter sunrise service, which long ago caught the imagination of Hollywood, is just becoming a part of the program in our eastern cities. Two services of city-wide interest were held in Rochester this Easter; one under the auspices of the youth federation at the divinity school, and one under the auspices of the federation of men's Bible classes, meeting in beautiful Highland park.

* * *

Rochester Church Notes

Rev. E. Floyd Norton, pastor of the Parma Baptist church, who has done an outstanding bit of semi-rural work, has accepted a call to become pastor of the First Baptist church of Owosso, Mich. Winton Road Congregational church has, during the past month, celebrated its fifth anniversary. This church is an outstanding example of the way in which denominations working together can take care of unchurched communities and eliminate competitive overchurching. On March 7 the 11th anniversary of the Immanuel Baptist church was celebrated with appropriate ceremonies.

* * *

Round Table Groups Seek Understanding

Two innovations have been made in the religious life of Rochester across denominational lines during the present year, which may be of considerable importance in the future religious life of the city. A round table group has been formed among the ministers which meets on alternate Saturday nights for dinner and here men are coming into fellowship and remain to discuss public questions and matters of faith with real toleration for opposing viewpoints. Rev. John J. Lawrence, minister of the First Presbyterian church, recently read a paper before this group in which he flayed the pacifists, who comprised a large proportion of the ministers who were present. The discussion was in such excellent

spirit that a real step was taken toward mutual understanding and the clearing of attitudes in regard to this problem. A similar group of leading laymen, representing most of the denominations of the city, has been meeting for dinner once a month during the winter at the University club to discuss the deeper questions of our religious faith and practice. This group has been under the leadership of Dr. Justin W. Nixon.

* * *

Hold Youth Conventions

The Albany county youth convention held its annual convention over the weekend of March 18. About 250 young people gathered to hear addresses by Rev. Ivar Hellstrom, director of religious education at the Riverside church in New York city and Rev. Wilbour E. Saunders, executive secretary of the federation of churches of Rochester and Monroe county. The Schenectady county youth conference will be held over the weekend of April 29.

* * *

Plan Counter-War Demonstration

Army day is creating something of a stir in Rochester. The peace groups of the city, through their objections to the form of celebration of this day, have drawn the fire of some critics including the mayor, but are preparing a peace demonstration to parallel that of the military forces.

WILBOUR E. SAUNDERS.

Dr. Mott Sails for Africa

Dr. John R. Mott has sailed for Europe en route to South Africa, where he will investigate the industrial exploitation by Europeans of thousands of the Bantu people, reported to be working in slavery. The International labor office in Geneva has called attention to these deplorable conditions.

Dr. F. W. Norwood In China

Dr. Frederick W. Norwood of City Temple, London, spent five days in Shanghai, China—his most effective effort so far, he reports. Dr. Kung, Chinese minister of finance, urged him to stay in China and carry his message to the students and others. He was to deliver a lecture in Hong Kong, in the largest hall in the city, on "Armaments in the Modern World."

Noted Speakers at Columbus, O., Lenten Meetings

Under the auspices of the Columbus, O., federated churches an unusually successful lenten series was promoted during March. The first week local ministers preached, and the other three weeks special speakers were Rev. M. S. Rice of Detroit, Rev. Norman Vincent Peale of New York and Dr. Robert E. Speer. The series closed with an Easter sunrise service in the Keith Albee theater sponsored by the Knights Templar, at which 4000 persons listened to a sermon by Rev. M. H. Lichliter of Columbus.

Dr. Hough to Speak at Geneva in September

Dr. Lynn Harold Hough will be the preacher at the service in St. Pierre cathedral, Geneva, on Sept. 9, prior to the opening of the League of Nations assembly.

Turkish Customs Are Westernized

Funerals Indicate Changing Ideas—Successful Hoax of Hitler "Representative"—Research in Athens

(Correspondence from Turkey)

ISTANBUL, March 12.—Nothing could better illustrate the profound change which has come about in Turkish domestic customs than the Turkish burials which took place here last week. One of the deceased was a young naval officer, who died in Japan where he was serving in the Japanese navy, the other a deputy. Had it not been for the imam who in each case was walking behind the hearse, there was nothing to show that these burials were different from western European ones. Each funeral had a band which played Chopin's funeral march. The coffin in the motor hearse was covered with the national flag. Beautiful wreaths were carried, soldiers with reversed arms formed the guard of honor; and most wonderful of all, in the case of the naval officer the chief mourners were two ladies, his mother and sister, who walked immediately behind the hearse.

* * *

Alleged Hitler Representative in Successful Swindle

The astonishing adventures of a false representative of Herr Hitler both in Turkey and in Greece is worth relating. Of most distinguished appearance, Dr. Herbert Lorenz, when he arrived at Istanbul, put up at one of the best hotels of the town, accompanied by his wife and a charming boy. Without any difficulty he got himself accepted by the German colony as Herr Hitler's personal representative, and under various pretenses swindled important sums from several persons. His numerous victims ranged from a restauranteur, from whom he borrowed two thousand liras, to a lawyer, whom he convinced that he possessed a chemical process for the instantaneous manufacture of ice.

One of his next halting places was Patras, where he gave himself out as Herr von Ferstler, and, of course, as Herr Hitler's emissary. Again the German colony was so awe-stricken, and so was the honorary consul to whom he promised a titular position, that in the course of a banquet given for him, he was able to raise important funds "for the benefit of the national socialistic party." Having allegedly lost his portfolio, he succeeded in obtaining a regular passport made out in the name of von Ferstler. But the best joke of all was his reviewing the Patras garrison at his own request.

* * *

Research Progress In Athens

Prof. T. Leslie Shear, who conducts the American archeological research work at Athens, recently gave a public account of the excavations which led to the discovery of the "Tholos." For several years past, thanks to financial help from the United States, houses had been bought up and demolished, thus making the unearthing of ancient walls and valuable statues, coins and vessels possible. Necessarily, their

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Walter Prichard Eaton, in the Christian Register.

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Bishop James C. Baker.

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Joseph M. Dawson, in the Dallas (Texas) News.

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identification had often remained a matter of conjecture, until some time ago Prof. Shear, through the discovery of the "Tholos," was fortunate enough to obtain a clue both for past and future research work. Under that name, which means "cupola," used to be designated a central building proper to all Greek towns and serving as a ground for sacrifice as well as a meeting place for the municipal council. Only part of the western section has so far been unearthed, but works are expected to proceed rapidly.

* * *

Jews Plan Settlement Near Haifa

The Jewish national fund, in cooperation with the Palestine economic board, has worked out a plan for a grand style settlement north of Haifa, to be laid for approval before the Palestinian government. Three zones are provided for in the plan—agricultural, residential and industrial. The dwelling quarters will be protected against the smoke from the industrial zone by a wooded belt, 250 miles wide. This region has already been freed from malaria.

Two hundred deunums have been reserved for small industries, to represent an investment of over one and a half million dollars and which will employ about 1,200 workers. All the ground owned by the National fund is considered as belonging to the Jewish nation, and is therefore never sold, but only leased. Small capitalists and settlers are thus relieved from the otherwise very heavy obligation of investing the greater part of their means in land. The rent paid by them is only four per cent of the ground value.

* * *

Temple of Victory to be Repaired

There has been, for some time past, much anxiety as to the stability of the Temple of Wingless Victory on the Acropolis. News from Athens is now reassuring, the fears of an immediate collapse having proved to be groundless. The experts, nevertheless, have thought it desirable to take certain precautionary measures, and a sum of 200,000 drachmas has been provided for strengthening the foundations, and restoring the building over a period of two years.

Similarly, the Church of the Holy Sepulcher at Jerusalem is in need of repair. Mr. Harvey, the British expert, who has been asked to draw up a report, estimates the cost at 75,000 Palestinian pounds, or $4,000.

The Greek patriarchate, too, has delegated two experts who are said to be authorities, the one on the restoration of old monuments, and the other on earthquake proof buildings. The expense will be met entirely by the Palestinian government.

* * *

New Hostel for Students at Jerusalem University

The Hebrew university at Jerusalem is at last to be endowed with the much talked of hostel for students. Its plan will be drawn up by Herr Erich Mendelsohn, the architect. Meanwhile, funds are being collected by a committee presided over by Prof. S. Alexander, and are slowly reaching the amount required for the completion of the scheme. The number of students at Jerusalem university has risen from 171 in 1932 to 284 in 1933.

E. GUERON.

Dr. Luccock and Dr. Holt to Address Colgate-Rochester Graduates

The commencement exercises at Colgate-Rochester divinity school will be held May 21, 22. President Beaven will preach the baccalaureate sermon. Dr. H. E. Luccock of Yale will deliver an address on "The Future of Religious Education," and Dr. Arthur E. Holt of Chicago one on "Theological Education and the Rural Problem." Secretary H. A. Wallace will give an address at the convocation service.

Dr. Hocking to Give Lectures at University of Michigan

Dr. W. E. Hocking will give the Henry Martin Loud lectures at the University of Michigan May 6-10. The Loud lectureship provides for "the presentation of evidences of the Christian faith to the university student body." Formerly given monthly throughout the academic year by various speakers, the lectures will be concentrated this year in a five day period.

New York Lawyers Defend Child Labor Amendment

A statement urging ratification of the federal child labor amendment, signed by a group of prominent New York jurists, has been sent to the members of the New York legislature by the non-partisan committee for ratification of the child labor amendment, of which Hon. Charles C. Burlingham, a former president of the bar association of New York city, is chairman.

Youth Group Formed to Foster Tolerance

The Young American league has been organized in Salt Lake city with the object of spreading the movement for closer understanding among those of various faiths. Plans are being made for the formation of other chapters throughout the country.

New York Service Will Mark Spurgeon Centenary

The Federal council's department of evangelism is planning a meeting at Marble Collegiate church, New York city, on May 8, to observe the centenary of Spurgeon's birth. Dr. George W. Truett of Dallas, who is attending the Spurgeon celebration in London, is expected to speak at the New York celebration.

Bishop Perry is Honored by France

Presiding bishop James DeWolf Perry, of the Protestant Episcopal church, has been made a Chevalier of the Legion of Honor by France.

Washington Church Tackles Vital Problems

On Thursday evenings during April Rev. Russell J. Clinchy is promoting discussions of vital questions at Mt. Pleasant Congregational church, Washington, D. C. Pres. Edgar C. Higbie of Wilson Teachers' college, Washington, spoke on "What Shall We Do in Religious Education?" Dr. W. E. Gilroy of Boston considered "How Can We Prevent War?" Rabbi Morris S. Lazaron of Baltimore discussed "How Shall Religious Faiths Live Together?"

Drew Students Applaud Stand of Ohio U. "C. O.s"

Nearly 100 signatures were secured among Drew university students to a letter of commendation addressed to their "fellow Methodist students" at Ohio State university who have been suspended because of their "courageous stand in refusing to participate in military drill."

Methodist Commission on Peace Backs Ohio U. "Objectors"

The Methodist commission on world peace, Rev. Ralph W. Sockman chairman, sends out a statement advising that the commission "is standing solidly behind the conscientious objectors" against military drill at Ohio State university. Everything is being done that finances permit. In the Ohio situation the commission has been in close touch with local and conference committees concerning the steps taken in efforts to secure a rehearing of the case, the awakening of the public and particularly of the church to the important issues at stake. It has communicated with the president of the university, conferred with the boys involved, prepared releases for the newspapers. Dr. Sockman writes that the principle of exemption because of conscientious objection has been recognized experimentally by the university administration. Of the 40 applying for exemption, more than three-fifths have either received exemption or withdrawn their applications. "The difficulty seems to be the lack of a

HAND OF BRONZE

by Burris Jenkins

(From a letter to the author)

Dear Burris:

I have just finished *Hand of Bronze*, and hasten to congratulate you on making a notable contribution to the literature which today is bridging over the gulf between the old and the new. It deserves wide and thoughtful reading because you have in story form made understandable and palatable the stern facts which America must know if the New Deal is to stay.

And so, as an American citizen I congratulate you, and as your warm friend I admire and respect you for having created *Hand of Bronze*.

Affectionately,
Lyman (Powell).

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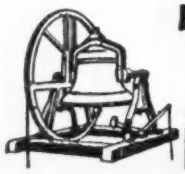

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procedure for determining the matter so as not to work a disadvantage to some students, as is the case in the procedure followed."

Dr. Gallagher Becomes Head of Alabama School

Dr. Buell G. Gallagher was inaugurated president of Talladega college, liberal arts school for Negroes in Alabama, April 3. Rev. Oscar E. Maurer, of Center church, New Haven, and chairman of the board of trustees, presided. In his inaugural address Dr. Gallagher advocated "prophetic education, which will equip students for the herculean task of reconstructing society." The new president is 30 years of age.

Catholic Peace Group Has New Head

Dr. Herbert Wright, professor of international law at the Catholic university of America, was elected president of the Catholic association for international peace at its annual conference recently held in Washington. Rev. R. A. McGowan, of Washington, was named chairman of a committee on Russian relations, which will make an early report.

Malden, Mass., Woman Leaders Promote Tolerance

The Malden Women Presidents' good will club has been organized by the presidents of the women's organizations of Malden, Mass. Over 20 organizations are represented. An elaborate program is being prepared for effecting closer understanding among those of various creeds.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Constant Nymph

(Brian Aherne, Victoria Hopper) (Fox-Gaumont-British) Lightsome story of beautiful Tyrolese backgrounds, temperamental characters, and actions sometimes too bizarre to be convincing. Concerns heroine's silent love for composer-hero who, after her famous father's suicide, marries another. Much charm and some monotony.

For A: Good. For Y: Doubtful interest. For C: No interest.

Countess of Monte Cristo

(Fay Wray, Paul Lukas) (Universal) Fanciful comedy concerning adventure of two movie extras masquerading as countess and maid at select resort until their triumphant return to studio after incidentally helping to capture famous crook. Entertaining in spots, boring in others. Improbable story.

For A: Rather amusing. For Y: Perhaps. For C: Hardly.

Journal of a Crime

(Ruth Chatterton, Adolphe Menjou) (1st Natl) Heroine, much in love with her philandering husband, shoots his stage mistress. He alone learns her secret, and makes her suffer with conscience while living on with him without love. She suffers, clear through to the unconvincing "happy ending."

For A: Dreary. For Y: Better not. For C: No.

Love Birds

(Zasu Pitts, Slim Summerville) (Univ) Slow-moving, labored comedy about an impossible child and two stupid people. Each of the two stupidly buys the same worthless desert ranch. Their wranglings and blunderings make the "comedy." A supposed "gold" strike brings money, harmony and marriage. Zasu deserves better.

For A: Mediocre. For Y: Hardly. For C: Hardly.

She Made Her Bed

(Sally Eilers, Richard Arlen) (Para) Heroine's husband, a cheap braggart who runs auto-camp and chases wild women. A platonic lover waits patiently for the ridiculous climax, when tiger kills husband and baby in refrigerator survives after house burns to the ground!

For A: Absurd. For Y: Better not. For C: No.

Wild Cargo

(Frank Buck's Jungle adventures) (RKO) Fascinating portrayal, with fine vocal accompaniment, of experiences of this expert hunter of wild animals for zoos. Pictures all details of many captures without cruelty. Informative, wholesomely thrilling, with but a scene or two too strong for the sensitive. A fine achievement.

For A: Very interesting. For Y: Excellent. For C: Mostly excellent.

Wonder Bar

(Al Jolson, Kay Frances, Dolores del Rio) (Warner) Pretentious Parisian-cabaret musical extravaganza, with sex-and-infidelity plot, gorgeous costumes, elaborate sets, and a great deal of Al Jolson. Some strikingly beautiful ballet evolutions a notable feature. Much music, some vulgarity, whole stretches that are tiresome.

For A: Good of kind. For Y: Decidedly not. For C: No.

Best Recent Films for Family:

Mr. Skitch	Before Midnight
This Side of Heaven	David Harum
Hi, Nellie!	Smoky

Films of Special Interest to Adults:

I Was a Spy	Catherine the Great
Carolina	The Lost Patrol
Death Takes a Holiday	Rip Tide

BOOKS RECEIVED

The Dreamer, by Julian Green. Harpers, $2.50.

Evangels of Reform, by Mortimer Brewster Smith. Round Table, $2.50.

Christianity is Pacifism, by W. Robinson. George Allen & Unwin, London; Friends Book Store, Philadelphia.

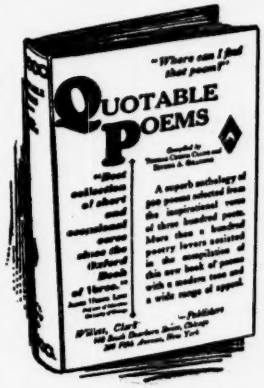
Between Two Worlds, essays and addresses, by Nicholas Murray Butler. Scribners, $3.00.

A Year's Embassy to Mustafa Kemal, by Charles H. Sherrill. Scribners, $3.00.

Merchants of Death, a Study of the International Armanent Industry, by H. C. Engelbrecht. Dodd, Mead, $2.50.

Memories of My Childhood, Selma Lagerlof. Doubleday Doran, $2.50.

The Theodicy of Calvinism, by Teunis Oldenburger. Calvin Press, Grand Rapids, Mich.



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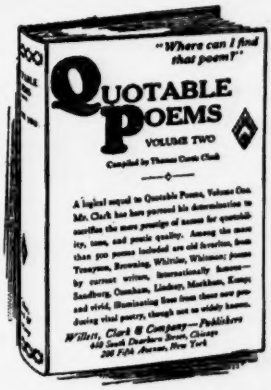

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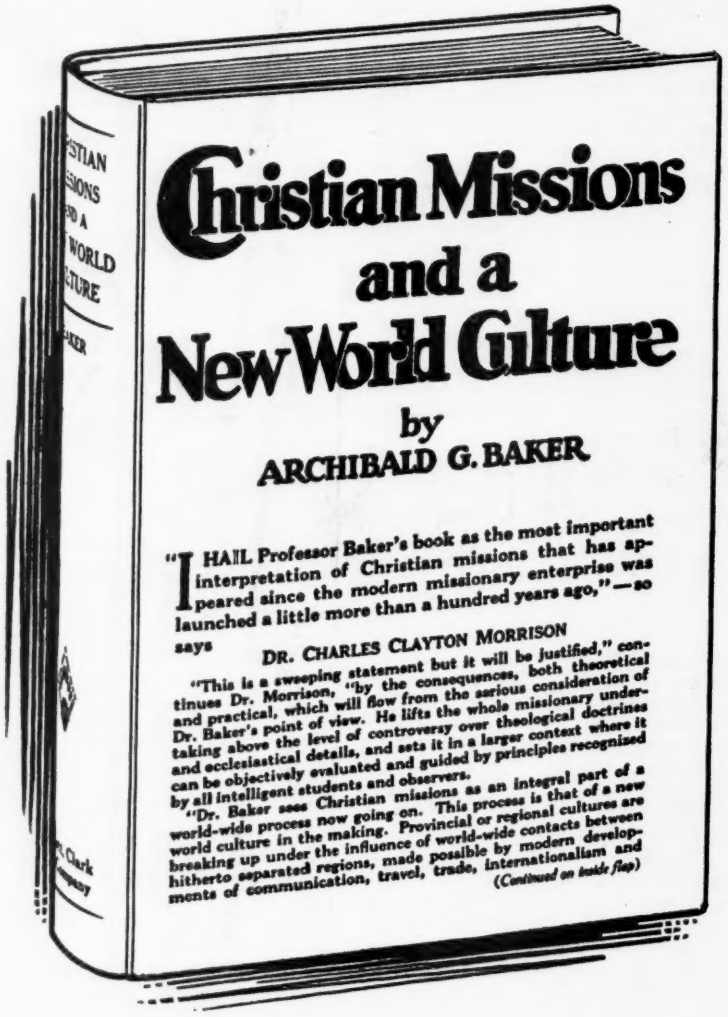
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